

B'NAI B'RITH MAGAZINE



MRS. REBEKAH KOHUT
She reached out to touch Jewish life
(See Page 347)

THE NATIONAL
JEWISH MONTHLY

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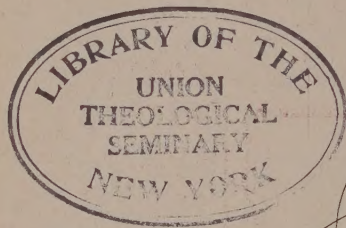
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Light a MURAD.

They taste just like they did 20 years ago



FISH

THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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Jewish Calendar

5689

1929

Rosh Chodesh Shevat.....Sat., Jan. 12
Chamisha Oser B'Shevat.....Sat., Jan. 26
*Rosh Chodesh Adar (1).....Mon., Feb. 11
*Rosh Chodesh Adar (2).....Wed., Mar. 13
Fast of Esther.....Mon., Mar. 25
Purim.....Tues., Mar. 26
Rosh Chodesh Nissan.....Thurs., Apr. 11
First Day of Pessach.....Thurs., Apr. 25
Eighth Day of Pessach.....Thurs., May 2
*Rosh Chodesh Iyar.....Sat., May 11
Lag B'Omer.....Tues., May 28
Rosh Chodesh Sivan.....Sun., June 9
Shavuoth.....Fri., June 14
Sat., June 15
*Rosh Chodesh Tammuz.....Tues., July 9
Fast of Tammuz.....Thurs., July 25
Rosh Chodesh Ab.....Wed., Aug. 7
Tisho B'Ab.....Thurs., Aug. 15
*Rosh Chodesh Elul.....Fri., Sept. 6

5690

Rosh Hashonah.....Sat., Oct. 5
Fast of Gedalia.....Mon., Oct. 7
Yom Kippur.....Mon., Oct. 14
Succoth.....Sat., Oct. 19
Sun., Oct. 20
Shemini Azereth.....Sat., Oct. 26
Simchas Torah.....Sun., Oct. 27
*Rosh Chodesh Chesvan.....Mon., Nov. 4
Rosh Chodesh Kislev.....Tues., Dec. 3
First Day of Chanukah.....Fri., Dec. 27

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

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Among Our Contributors

ARTHUR A. SCHWARZ is a resident of Providence, R. I., where he has been teaching piano for 16 years. When he went to Harvard he was Gerald Warburg's classmate in English and Harmony, and still corresponds with the cellist. Mr. Schwarz is a contributor to many musical journals as well as a writer on musical subjects for the Providence *Journal*. This issue contains his first contribution to THE B'NAI B'RITH MAGAZINE.

A. A. ROBACK is a well known psychologist, author, and lecturer, living in Cambridge, Mass. He is a frequent contributor to THE B'NAI B'RITH MAGAZINE.

ELMA EHRLICH LEVINGER is the author of several books on Jewish subjects. She is the wife of Rabbi Lee J. Levinger, Director of the B'nai B'rith Hillel Foundation at Ohio State University.

HARRY LEVIN, in this issue, contributes his second article on Palestine. He is a youth in his early twenties, living in Jerusalem, and writes for a number of Anglo-Jewish papers throughout the world.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

Arkansas Proud of Record

Sir:

In your June issue under the caption "More About Jewish Prisoners" you publish a letter signed by two ladies of Jackson, Miss., said letter referring to your former inquiry regarding chapels for Jewish prisoners.

The record regarding Jewish prisoners in Mississippi is indeed one to be proud of by the Jewry of that State. May I add something for Arkansas?

In 1913, while a member from this, Miller County, of the General Assembly of this State, I was sub-chairman of the House Committee on Penal Institutions. This committee joined by a similar committee from the Senate visited, inspected, and investigated conditions so as to inform the Assembly on needed legislation. I am proud to tell you that in the nearly 2,000 inmates not a single Jew was recorded, nor did I see any one who had the appearance of a Jew but who might have concealed the fact of being one, neither did I find a name on the records that sounded Jewish. I was returned to the legislature in 1915 and 1917 and during these two sessions nothing appeared on record or otherwise that would indicate Jewish prisoners, and I do not know of a single Jew who is confined in our state penitentiary at this time.

I can go a little further for Arkansas Jewry with respect to its standing in this State. There are at least three other Jewish citizens who were honored by being elected to the General Assembly: Hon. Charles Jacobson, of Little Rock, who was State Senator; Billy Horowitz of Little Rock; and Mr. Kaufman, of Ft. Smith, both last named being elected in more recent years. And finally, in my more than four years on the bench of our municipal court, trying cases every day from traffic violations to murder, I can only recall about a half dozen cases in which Jews were the defendants, and then only for slight traffic violations or minor infractions of city ordinances. Not a single instance where a Jew was charged with a crime amounting to a felony or anything near a felony. I have practically two more years to serve on the bench, having recently been re-elected for a third consecutive term against two non-Jew opponents, both former judges of the court, by a clear majority over both. I am hoping that this good record of Arkansas Jewry will continue and thank God we need no chapels for Jewish prisoners in Arkansas.

Louis Josephs.

Texarkana, Ark.

Magazine Beguiles Scientist

Sir:

I take pleasure in letting you know that I consider the B'NAI B'RITH MAGAZINE of very high quality. In fact, one evening after dinner I went to my study intending to do a lot of scientific study, and happened to pick up a number of the Magazine, and read it practically through, thus doing no work. I hope you continue to produce such a good journal.

Dr. J. N. De Lee.

426 E. 51st St., Chicago, Ill.

Community Center

Sir:

I thought you would be interested in knowing what lovely co-operation we have received from the B'nai B'rith of Memphis, especially from Mr. Leo Bearman, who is Chairman of the Executive Board.

The local Y. M. H. A. and Y. W. H. A. have been practically out of existence for some years, and recently I arranged with a field worker for the Board to stop off there to see what could be done to cultivate sentiment favorable to the establishment of a real Community Center. There was practically no organized group to which he could turn except the B'nai B'rith. I thereafter wrote to Mr. Bearman and he replied that the matter of erecting a Community Center was taken up by his Executive Board, which decided to invite us to make a study of local conditions and present definite recommendations.

I thought it a good idea to let the Order know about this, as it seems to be directly in line with the social service possibilities and aims of the B'nai B'rith.

Harry L. Glucksmann.

Executive Director, Jewish Welfare Board.
71 W. 47th Street, New York City.

Jewish Museums

Sir:

I rather like the timeliness and appropriateness of the letter recently published in your Magazine, written by Fridel Weiner of Los Angeles, who advocated the spread throughout the land of B'nai B'rith small libraries. I have felt the lack of such a service. It was to me quite disappointing to think that there was no central body who should sponsor, with full responsibility, such a laudable endeavor. Were the B'nai B'rith to assume that duty, then that disappointment would vanish. In addition to that which Mr. Weiner recommends, I would also add the advisability of incorporating within that scope and plan the need for "Regional Museums." These museums should store and show facts of local Jewish history for the delectation and instruction of Jew and non-Jew, and should be, as well, the custodian and archivist of documents relating to the social and religious life of the local Jewish community.

A. J. Livinson.

265 Craig East, Montreal, Canada.

Seeks Foreign Correspondent

Sir:

I am the son of a Ben B'rith, and thus have had the advantage of reading your very interesting magazine. It has stirred up in me the desire to learn more about American Jewry, which is the most active in the world in its religious and political movements.

I beg you, therefore, to insert in your magazine that I would be delighted to correspond with an American Jewish student for an exchange of views on Jewish cultural and political life in America and Europe. I was born in Austria 20 years ago and am now studying in France.

Fritz Biel.

5 Grand Rue, Alport (Seine).

"B. B. Unites Jewry"

Sir:

The first time that I saw your Magazine was on the table of Dr. Herbert S. Goldstein. At that time I was not a member of the B'nai B'rith. The Magazine attracted me by its pleasing appearance and upon reading it I was delighted with its contents. I then decided to subscribe. Since that time a friend asked me to join the Menorah Lodge No. 771, and of course I am getting the Magazine regularly now. I like it. I like the B'nai B'rith for the reason that it unites all Jewry.

Israel S. Gomborov.

218 E. Lexington St., Baltimore, Md.

Anent Hillel

Sir:

I have just completed looking over the mighty fine booklet you have issued on the work of the Hillel Foundation.

My son Harold was among those who helped launch the work at Michigan University. I have another son now attending the University of Southern California. I wish they could have one of these Foundations there. As a B'nai B'rith member, I am proud of the work we have begun in this direction, recognizing it to be among the most important activities of our splendid organization. The fine way in which it is being brought to the attention of our people ought to bring about greater interest and make possible more rapid accomplishment in this needed direction.

Barnett E. Marks.

Phoenix, Ariz.

Professor Kahana's Commentaries

Sir:

Will you please inform me who publishes Professor Kahana's Commentaries, which was recently reviewed in your magazine? May I suggest that when you review books, hereafter, that you name the publisher, the price, etc.

S. L. Cherry, M.D.

Clarksburg, W. Va.

The publisher's name is always given in the B'NAI B'RITH MAGAZINE when the book reviewed is issued under usual arrangements. Professor Kahana's Commentaries was published by private arrangement of the author. The book may be obtained from Resnick and Menschell, 40 Canal St., New York City, or the Bloch Publishing Co., 31 W. 31st St., New York City, or by direct order through one's own local dealer.—Ed.

Birthday

Sir:

I was born the 23rd day of the month of Sivan, 5641. Will you kindly let me know the popular date?

S. M. Strugo.

1310 Fifth Avenue, San Diego, Cal.

The 23rd day of Sivan, 5641 corresponds with June 20, 1881.—Ed.

Editorial Comment

The Dean of Jewish Women

THUS Rebekah Kohut has been called. But the title conveys nothing of the wondrous motherhood that has been hers. She took to herself the eight children of another and brought them up with a devotion that deserves to rank among the loveliest of great consecrations.

She was born Rebekah Bettelheim, the daughter of a Rabbi in Hungary, and emigrated with him to America. And one day there came to her Alexander Kohut, a scholar to whom the Talmud was as the breath of life, a most learned scholar and a helpless one besides, for the mother of his eight children had died.

Would she take the place of the mother in his household? And so it was that Rebekah Bettelheim became Mrs. Kohut, taking to her heart the eight children of Dr. Kohut, and her vicarious love must remain an epic even among the loves of the mothers of Israel.

When the time came for one of the Kohut girls to marry, Rebekah Kohut extended her hands in benediction, and said, "God bless you."

With one hand she guided the children and with the other she reached out to touch Jewish life. The abounding love that had blessed the Kohut children was also for her people and she was active in a variety of communal works. One finds her in many activities but her most beloved work has to do with the Jewish Court of New York of which she is a member. To this court come Jews with their disputes, lest it bring ill repute to the Jewish name to give currency to their dissensions in the public tribunals.

Such is the woman who was chosen first President of the World Federation of Jewish Women at Hamburg. The Federation lifts the banners of a number of ideals:

World peace for which it will work.

The support of Jewish religious and cultural institutions.

The honoring of the Sabbath.

The furtherance of universal women's suffrage.

To co-operate in the upbuilding of Palestine.

Equal rights for Jewish students in all European universities.

International protection of women and girls.

And to what more devoted hands could the leadership of these endeavors be entrusted than Rebekah Kohut's?

* * *

Peace Rests on Zion's Banners

THE Jewry of the United States which in recent years has become accustomed to tumultuous Zionist conventions was agreeably disappointed by this year's conclave of Zionists in Detroit. The love and peace that are becoming to brethren ruled their counsels and only once was there any sort of disturbance raised. This occurred when it was proposed to increase dues from \$6 to \$8 a year, but this proved to be only a passing commotion.

This year the wrath of Zionists was only for the Soviet government and in stirring resolutions they said: "Under the unwarranted pretext that 'Zionism'

is a counter-revolutionary movement and a blind for 'British imperialism,' and with a ruthlessness unparalleled in the darkest days of pogroms and inquisitions, the Russian government has, as a matter of deliberate and expressed policy, persecuted and suppressed the Zionist movement, hounded Zionists and exiled them to unspeakable Siberian dungeons.

"The teaching of our sacred tongue, the Hebrew language, is forbidden; the publication of Hebrew text books suppressed, our schools for the young have been proscribed, our religion ridiculed. In a word, everything which the Jewish people holds sacred, and for which it has lived and died through the ages, must, under the policy of the Soviet government, be deliberately uprooted and destroyed. . . . We want the world to know the truth. . . ."

The new administration of the Zionist Organization of America was instructed to make proper presentations to the American government and to use its good offices with the Soviet powers to the end that a stop may be put to persecution of Zionists.

And so the convention came to an end with Louis Lipsky re-elected to the presidency.

* * *

Religion and University Education

RECENTLY the Union of American Hebrew Congregations made a survey of religious feeling and thinking among Jews. One of its results was pointed out by Alexander Cahn of New Haven at the convention of the Temple Brotherhoods held in Washington.

It was found, he said, that those who were without university training possessed a higher type and degree of religious devotion than university men. In them was found a more earnest desire for congregational affiliation.

The absence of many university trained men from Judaism has been the concern of B'nai B'rith for some time, and B'nai B'rith has said: "Here are the best minds of Jewry not serving Judaism. When leadership is needed in Judaism, these men who are best fitted for leadership are not available to Judaism. Where is the fault?"

"In their early youth they are provided with religious education and are encompassed by the environment of Jewish homes. Then they go to universities and during four of the most impressionable years they are removed from Jewish contacts, and Judaism knows them not. Is it to be wondered that they return from college strangers to Judaism?"

"The fault is in us if we neglect the Jewish youth during the formative years of his college life. Other religious communions have brought their teaching to the campus and Protestantism and Catholicism look well after their young, but Judaism has remained aloof. It is time Jewry did its duty to the end that these college-trained young men and women may not only be saved to Judaism but become conscious Jews serving Judaism with intelligent leadership."

And for that reason B'nai B'rith established the Hillel Foundations in the Universities and every year numbers of young Jews are leaving these universities to take a worthy place in the Jewish life of their communities.

A Sign of Unity in Israel

FOR years the American Jewish Committee and the American Jewish Congress have been two minds with a single thought. Their thought has been the good and welfare of Jewry.

But sometime their thinking led them to different lines of action, so that the judicious were pained to see Israel as a being with two bodies, one pulling from the other, each part seeking its own way.

Now, it seems, the two heads have counseled with one another.

"Since we are thinking to the same end, why do we not think together for the good of Israel?"

In more formal language the American Jewish Congress said at its last meeting: "American Jewry has been aroused to a consciousness of the hurtful divisions which exist between the principal organizations dealing with problems vitally affecting Jewish life at home and abroad."

And it resolved to confer with the American Jewish Committee to the end that "sorely needed unity of action with respect to Jewish problems may be affected and potential causes of discord in Jewish life be thus averted."

So there has been appointed a committee for each organization to find a way whereby the two minds may think and act together. And to this we say "Amen!"

* * *

More About the Marranos

THE news about those amazing Marranos continues to intrigue us. When we hear men speak sadly of the State of Judaism in America, we find comfort in the Marranos of Portugal.

With them Judaism was something to be concealed fearfully these hundreds of years. In the time of the Inquisition their ancestors took Christianity on their lips but kept Judaism in their hearts. Their children and their children's children continued in the Catholic communion, and the forms of Judaism were forgotten, and no one knew precisely what it was to be a Jew, but the hearts of the children and the children's children, even unto our time, whispered, "You are Jews."

Judaism was only the vaguest memory, a confused secret handed down in the generations, something to talk about in private but not among the hostile neighbors. There was no Jewish education and the education of the children was all in the church. There were no old men to reminisce of synagogue and Torah, for the oldest of the observing forefathers had died centuries ago.

Judaism was only a fitful spark surviving four centuries amid hostile winds, secretly cherished like some heirloom, the meaning of which had been forgotten.

Bigotry languished at length in Portugal and the feeble spark might be exposed to the breath of tolerance. The Marranos asked, "What is this identity that we have inherited?" And they learned, and the spark flamed. . . . Last month there was laid the cornerstone of the new synagogue Mekor Haim in Oporto, Portugal, in Guerra Junqueiro street, which was named after a great Portuguese poet, himself a Marrano.

The Layman in the Synagogue

AND now arises a rabbi—Israel Goldstein of New York, a member of the Conservative group—to complain about the layman in the synagogue who seems to be getting presumptuous.

"The authority and position of the rabbi is being menaced by the type of Jewish layman, product of this golden age, who believes that the hand which holds the pursestrings rules the world," he says.

We know this fellow of whom Rabbi Goldstein speaks. He considers the rabbi a hired hand and he thinks he has learned in his business how hired hands ought to be treated. In his business he raises his voice and commands instant obedience among the hired hands; he expects as much in the synagogue, and when the rabbi attempts to assert the leadership to which he is entitled by reason of spiritual and intellectual endowments he is promptly put in his place.

Nevertheless, we believe that what Judaism needs is a larger participation of the layman in its life. He must be more than a member of an audience in the synagogue or the temple, more than a dues-payer who considers that he has acquitted himself of his Jewish duty when he has signed the check for the yearly remittance to the synagogue.

Not that he should engage in those contests for leadership and those intrigues for power that give the judicious a pain. But he must stand at the hand of the rabbi to lift it up, not to push him aside. Judaism must be for him a devotion, one of the affairs of life worthy of his enthusiasm. If Judaism is to live, its life is in the hands of the average Jew who must carry it as a solemn responsibility and guard it as a sacred inheritance.

In the recent convention of the Union of American Hebrew Congregations a paper on "The Part Played by the Layman in the Promotion of Reform Judaism" was read by Rabbi Louis Egelson, assistant director of the Union. He said: "The layman not alone started our Reform movement but also took a prominent part in its development. Without his impetus it is more than plausible to believe that the rabbis would have proceeded more slowly and cautiously. It may be said that almost every radical departure in Reform was first proposed by laymen. . . . The sermon in the vernacular and the organ were first introduced by a layman, Jacobsohn. The rite of confirmation was first introduced by the Consistory of Westphalia of which Jacobsohn was the head. The worship with uncovered head is the contribution of the Berlin Reform Society. Dr. David Philipson remarks of this Berlin lay group that "its program easily outran the more conservative majority of the rabbinical conferences."

The call today, Rabbi Egelson goes on to say, is for leadership in Jewish laity.

"If there be some thoughtful laymen today thoroughly aroused to the needs of our faith, let us not ask, 'Is Saul also among the prophets?' Let us not call 'Halt! Halt!' but rather let us encourage and join with them in the solution of the problem."

And we might add that the purpose of B'nai B'rith Hillel Foundations in the universities is to educate such "thoughtful laymen."

The Dosage of Anti-Semitism is Reduced

IT SEEMS that however fond some Germans are of anti-Semitism, they know when they have too much of it. They prefer it in moderation and will not go on a daily spree.

The *Deutsches Tageblatt* of Berlin started out with a prospectus in which it offered to give its readers anti-Semitism daily with their breakfasts. And every morning for several years they had anti-Semitism with their coffee, and the *Tageblatt*, as the chief organ of organized anti-Semitism, provided them columns upon columns of their pet phobia.

But there is a limit to the human capacity for hate and falsehood, and the circulation of the *Tageblatt* began to diminish, and to save it, its publishers now have reduced it to weekly publication, hoping that one dose a week may not be too much for the appetites of readers.

* * *

Mr. Shapiro Speaks to the Point

IN ONE of the Federal districts of New York a U. S. district attorney was removed for the good of the service and in consequence various members of his staff went with him, as is customary in such cases. Among them were several Jews. At once it was charged that anti-Semitic prejudice was the cause of the unhappy fate of these Jews who, however, had suffered no more than the non-Jews on the district attorney's staff. An appeal was wired to President Hoover calling for an investigation of the alleged pogrom in which Jews' heads fell into the political basket.

Thereupon Nathan D. Shapiro, president of the Brooklyn Jewish Federation, wrote a public letter in which he placed his finger on a weakness of many of us. After reviewing the facts of this particular case, he said: "Most of our clear-thinking people are tired of having quite a number of Jews charge their disappointments to anti-Semitism and of having politicians and the press capitalize and commercialize these discussions."

All of which is well-spoken and to the point. Too many of us have a complex in the direction indicated. Let us save our irritations for anti-Semitism that is real and hurtful to the whole body of Jewry; then our protests will be the more respected.

* * *

A Note on Judaism in China

WHILE Jewish education goes begging in many cities in America, the Jews in Shanghai, China are about to spend \$300,000 for a Jewish school. One Isaac S. Perry died there, leaving \$150,000 for Jewish education on condition that the community raise an equal amount. Not only did the community fulfill this obligation but exceeded it.

A Jew may well wonder at the amazing being that he is. He has a religion without any ecclesiastical authority whatever. There is no earthly power to command him to build synagogues or to found schools. Judaism is an imponderable thing that he carries in his heart; his heart is his temple and he is his own priest, and the cherished memory of his fathers is his authority.

He travels to far-flung corners but he remains bound to the body of Israel, and however far he has gone, the authority of his fathers summons him and

he builds a synagogue or founds a school that the inheritance that was given him may not be lost by his children.

Thus Judaism is to go on in China.

* * *

Kindly Tolerance in Norway

IT SEEMS that in Norway the meaning of tolerance is more clearly understood than elsewhere in Europe. Elsewhere tolerance relates to something that is distasteful but must be endured, such as Jews. In Sweden it has to do with gentleness, with friendly human relations, with that principle of conduct that is called the golden rule.

So it fell that when there was under consideration in the Norway parliament a measure to prohibit the Jewish method of slaughter, the prime minister himself, Johann Ludwig Mowinkel, arose to oppose it. There must be consideration for the religious feeling of Jews, he demanded.

"We may consider their views superstitious but to religious Jews the matter is one of immense importance," he said.

A member of the Labor Party said that the religious views of the Jews must be respected in the same way as they wanted the Christian faith to be respected. And another of the Labor Party asserted it was the duty of the parliament to respect the religious views of every people.

* * *

On the Other Hand, In Berlin. . . .

THAT the organized anti-Semites are not only abysmal scoundrels but also fools was clearly demonstrated last month. There appeared in Berlin one Albert Bruehahn, who approached the organized anti-Semites with a proposal to wipe out all the Jews of Berlin in three minutes.

He had invented, he said, a death ray under which no life could stand. By some ruse, he explained, he would cause all the Jews to assemble in one place and then he would fly over them with his death ray which he would send down to give instant death to all the house of Israel.

The most distinguished nobility of the Reich became interested: General Ange, Prince Bismarck, Counts Pueckler, Maltzahn and Direksen. Noble gentlemen all! This was an opportunity for murder that would leave their own gentle hands unsoiled. The old Russian and Polish murderers of Jews were crude fellows, weltering in a nasty mess of blood. His method was most simple and clean, Herr Bruehahn explained.

A company was formed by these magnates to capitalize the invention and 60,000 marks were advanced and 600,000 more promised. But, it appears, the heads of these financiers are as thick as their hearts are bitter; for Herr Bruehahn proved to be a fraud without any device for killing Jews or any other of the human-kind.

His backers raged. Though they had been willing to conspire for mass murder, fraud against their own purses was a crime not to be tolerated. Bruehahn was prosecuted and sent to prison for 15 months. The noble gentlemen who had connived with him, having seen him put in jail, returned to their privileges, their distinctions, their honors, their elevations and their perquisites.

A Cross-Section of Jewish Life

WALDEMAR KAEMPFERT, director of the Museum of Science and History of the near future, went from one museum to another during a four months' stay in Europe, and returned to Chicago with the announcement that the Rosenwald Museum would be like none of them. Only last month Mr. Rosenwald modestly insisted that the name be changed from Rosenwald Museum to the Museum of Science and History.

"Our fundamental idea will be to show how life has been affected by the machine," declared Mr. Kaempfert. Thousands of models of machines will be on display—in motion—in the new museum. Altogether there will be about \$30,000,000 worth of exhibits. It won't be more than three years, he said, before the museum is opened.

* * *

FOR every dollar the Ort sends for the industrial rehabilitation of destitute Jews in Russia, the Soviet government will contribute an equal amount, it has been learned by Howard S. Cullman, National Chairman of the Ort Campaign. The Soviet government is making strenuous efforts now to aid the Jews of Russia in industry, as it has done in the past in agriculture.

In the Ukraine, more than 10,000 declassed Jews in 65 towns and townlets have been given employment and an opportunity to learn a "productive" trade, through a special form of assistance extended them by the Joint Distribution Committee, and with the help of the Soviet government.

* * *

TWENTY thousand fans watched Jewish players carry off the soccer championship of the United States by defeating the St. Louis Madison Kennel Club at Dexter Park, Brooklyn. The Jewish players constituted the Hakoah Soccer Team, which succeeds the New York Nationals to the championship.



Samuel R. Rosoff
He refused to build a subway in Moscow.

SAMUEL R. ROSSOFF is a subway builder and contractor *par excellence*. His plans for the rehabilitation of the Delaware and Northern Railroad have recently been approved by the Public Service Commission notwithstanding the objection of the City of New York, which had planned to extend its water supply in that territory.

Mr. Rosoff has lately returned from Russia, where he declined a \$200,000 contract to build subways for Moscow. Soviet officials wanted him to "find" \$100,000,000 in cash, while they supplied the other \$100,000,000 in labor and material, but Mr. Rosoff was of the opinion that there is no

security in Russia today for so large a sum.

* * *

CHILDREN in the Cleveland Orphan Home are now housed in the beautiful new buildings of the institution, which have been named "Bellefaire." The new "campus" will be formally dedicated November 3. The new name refers to the site; the official name of the institution remains the same. There are now about 285 children in the Home. The Cleveland Orphan Home is the offspring of Districts 2 and 6 of the Independent Order of B'nai B'rith.

* * *

TWENTY-SIX camps, with a total capacity of 3,000 boys and girls, were opened during July by the organizations affiliated with the Jewish Welfare Board. At the conclusion of the season fully 12,000 young people will have been accommodated for two weeks each, it is estimated. The Board also co-operated with rabbis in the promotion of religious and social welfare of Jewish youths in Citizens' Military Training Camps.

* * *

THREE graduates of New Jersey high schools, one a Catholic, one a Protestant, and one a Jew, will annually be awarded scholarships at Princeton University of \$1,000 each from a scholarship fund of \$12,000, established anonymously by a Jewish donor. Each recipient must acknowledge a moral obligation to repay the money when he can, and the receipts will be used for other scholarships in the future.

* * *

OTTO H. KAHN.

American banker and philanthropist, is taking a keen interest in the Palestine Opera Company and intends to pay a visit to the Holy Land in the near future with the purpose of supporting it if he finds it satisfactory. A committee to obtain funds for the Opera Company has been formed in New York. It hopes to raise \$10,000 for this purpose.



The Jewish community of Montreal, Canada is justly proud of their new Y. M. H. A., pictured above. It is housed in the Sir Mortimer Davis Building, named in honor of the late Canadian philanthropist



Montefiore Hospital, Pittsburgh.

FIVE years ago a \$2,500,000 campaign opened in Pittsburgh for a new Montefiore Hospital. Last month the completed structure, containing 225 rooms, and open to all races and creeds, was dedicated. Colonel Samuel Harden Church, President of Carnegie Technical Institute, was the principal speaker. Albert C. Lehman is President of the new hospital, which is already receiving patients.

* * *

AT THE instance of Avukah, the American student Zionist federation, representatives of Christian and Jewish student organizations have formed an emergency committee on student relations in central and eastern Europe. The Committee will inquire into recent anti-Semitic excesses in university centers, particularly in Austria, Poland, and Roumania.

* * *

AS A RESULT of the decision of Judge Sulzberger in New York City, that a pledge made in the United Jewish Campaign is a legal obligation payable under the law, many delinquent pledgees have recently hastened to redeem their promises. Bernard B. Given, state chairman of the Campaign, has instructed all local chairmen to start legal action against delinquents.

* * *

MR. AND MRS. Murry Guggenheim have established free dental clinics for the children of Greater New York at a cost of between \$3,000,000 and \$4,000,000. The clinics will be non-sectarian, and are the first of their kind in the borough of Manhattan.

Society will be held in Denver August 18.

* * *

DR. CHAIM WEIZMANN, President of the Council of the Jewish Agency, may settle in Jerusalem. Dr. Weizmann himself has not yet confirmed this news, which is based on a proposal by "a few leading figures in the Jewish Agency negotiations," that he spend at least six months of each year in Palestine.

* * *

THERE are 40,000 Sephardim in the United States, and for the promotion of their religious interests a Union of Sephardic Congregations was formed at a conference at the Spanish and Portuguese Synagogue in New York. A uniform Sephardic prayer book, trained Sephardic Rabbis, and adequate Chazanim are among the immediate goals of the Union. Dr. D. de Sola Pool was elected President of the body.

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JEWISH civil engineers and technicians are being recruited as members of the American Technical Society for Palestine, an organization recently formed in New York with the purpose of promoting technical training among Jewish young men in Palestine.

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WITH 10,000 supposedly kosher butchers, and 2,000 supposedly kosher delicatessen stores in New York, it seems a physical impossibility to check up on all, so that customers may be certain they are buying kosher food when it so so labeled. A conference is therefore scheduled in the near future to discuss plans for strict enforcement of the kosher laws.



No man is eligible to this club until he passes his 100th birthday. It is the Century Club of the Hebrew Home for the Aged at Dorchester, Mass. The oldest automatically is made chairman, and in this picture, Louis Starr, left, 108 years old, is wielding the gavel.

(Jewish Daily Forward)



Here is a picture of a 12-inch tabernacle suitable for use in connection with Jewish rites for the dead, which Dr. E. Kram of Rochester, N. Y., has constructed from cigar boxes. It is his hobby. This miniature temple, which holds the yahrzeit light, is a true replica of a synagogue.

THE summer term of the Hebrew University in Palestine closed last month with an enrollment of 219 students. The winter semester had an attendance of 241. Dr. Judah L. Magnes, Chancellor, announced the establishment of several scholarships, chief among which were those given by the Sigma Alpha Mu fraternity of the United States for classics; the children of Mr. and Mrs. Felix M. Warburg for public health studies; the Palestine Scholarship Association of Boston for philosophy; and by Abram I. Elkus, former American Ambassador to Turkey, for public speaking.

CONGRESSMAN Sol Bloom of New York has rendered a notable service to Jewry, Chief Rabbi Joseph H. Hertz of the British Empire told a conference of Anglo-Jewish preachers in London last month, referring to Congressman Bloom's vigorous fight against the proposed calendar reform. The establishment of Yeshiva College in New York was also praised at the conference.

SHAKESPEARE'S well known quotation, "What fools ye mortals be!" is illustrated in rumors that Albert Einstein is considering moving from Germany to some country more amiable to Jews. Lately, despite his world-wide renown, he has suffered insults which should make any nation blush with shame. Offers have come to him from Switzerland, Holland and England to settle there; in each he is promised the greatest prosperity. As far back as ten years ago the great Walter Rathenau remarked, when told that Einstein was not being treated as becomes a world figure: "The day that Einstein is forced to leave Germany will be for us a national catastrophe."

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A MENTAL hygiene clinic has been established in Palestine by Hadasah, the Women's Zionist Organization of America. The clinic is housed in one of the Hadasah health centers in Jerusalem.

* * *

THE Jewish fraternity question at Brown University seems to be settled, and to everyone's satisfaction. A few months ago a chapter of Pi Lambda Phi, a fraternity predominantly Jewish, was formed at the university without official consent, and as a result was disbanded by the authorities. Now the boys have obtained the required consent and Pi Lambda Phi functions serenely at Brown. In addition, a local club of Jewish boys has obtained permission to organize the Lambda Psi Club on the campus.



This stone plaque was presented to the Joint Distribution Committee for "the help extended to the German people during their dire years of distress," from 1917 to 1927.

A LAW for compulsory Sunday rest would be ruinous to the economic position of Jews in Czechoslovakia, yet such a law will probably be passed. Most of the employers' and employees' organizations are in favor of it.

* * *

THE establishment recently of a B'nai B'rith Lodge in Shanghai, China, has caused many persons to wonder what sort of Jewish community exists in that far corner of the world.

Now comes news that the English-Jewish monthly magazine, *Israel's Messenger*, of Shanghai, celebrated its 25th anniversary last month.

The Jewish community of Shanghai numbers 500 families. Most of them are Arabs from Bagdad, who emigrated to China at the end of the last century. Active in Far Eastern trade, they have become an influential commercial element, enjoying prosperity.



Lambda Psi Club, Brown University.

(Photo by Bachrach)

HOSPITALS and other charities are beneficiaries of a \$1,200,000 fund created by Sir Albert Levy of London. Impressed by the opinion of Julius Rosenwald that philanthropists should administer to their own generations and not those of the future, Sir Levy has specified that the fund be distributed during the next 25 years.

* * *

THE King of Abyssinia has given \$2,500 toward a new American Pro-Falasha School in Addis-Abeda, the kingdom's capitol. Hyman J. Reit, New York City, is Chairman of the American Pro-Falasha Committee; Dr. Cyrus Adler, Philadelphia, is Honorary Chairman; Dr. Elias L. Solomon, New York City, is Treasurer; and Rabbi J. Max Weis, New York City, Secretary. Dr. Jacques Faitlovitch is Executive Director of the organization's activities in Abyssinia.

* * *

"THE greatest Australian" was how Australian newspapers acclaimed Lieutenant General Sir John Monash, distinguished Jewish leader and commander of the Australian Army Corps in France, when he led a parade of 30,000 ex-service men through the streets of Melbourne recently. The Lord Mayor of Melbourne, the Governor of the State, and Colonel Harold Cohen also participated in the maneuvers.

At the same time another Jewish leader, General Rosenthal, led a march of 20,000 ex-service men in Sydney.

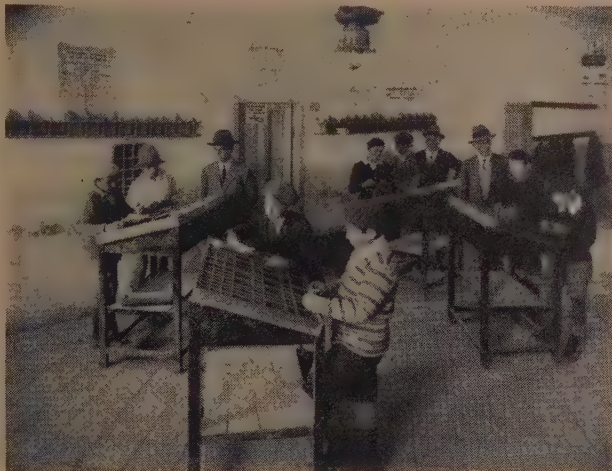
* * *

LIKE a movie scenario reads the life story of the once famous Russian Jewish millionaire, Chaimovitz, who died a pauper in Riga at the age of 60. Before the war he owned the largest canneries in Russia, and employed 3,000 persons. His 30-room castle was always filled with social celebrities, who came to attend his elaborate dinners and balls. But after the Revolution, stripped of his wealth, one by one his old friends turned away from him, and finally excessive drinking brought him to the state of a street beggar. When he died, the University of Riga claimed his body for dissection purposes, and it was decently buried only through the efforts of the Riga Bikur Cholim Society. No relatives attended the funeral.

ALTHOUGH the Jews of Germany declined, several months ago, to join the extended Jewish Agency, non-Zionists in that country as well as in Roumania have now placed themselves on record as being desirous of taking that very step. At a meeting in Berlin, they delegated seven representatives to the Council.

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A HAPPY group of men met recently in London for a joyous and notable occasion—the 70th annual general meeting of the Jewish Board of Guardians. Arthur Stiebel, President of this worthy charitable organization which has given invaluable service to the Jews of London for so many years, declared in his talk that "it is today regarded both in Jewry and outside as a model of what a charity should be."



Tachkemoni School is the best organized elementary school in Palestine. The children have their own theatrical group which has met with great success, and print and edit their own monthly magazine. This picture shows them at work in the composing room.

A REITERATED tirade against the movement to carry on Jewish colonization in Russia has been issued by the Zionist Federation of South Africa. It was directly evoked by the appearance in Johannesburg of Reubin Brainin, veteran Hebrew writer and Zionist, who waged an unsuccessful campaign in behalf of Russian Jewish colonization. "That Soviet Russia hates and wars upon the Jewish national spirit is indeed fully known," said the statement in part, "and if any further testimony is needed, it is afforded by the throttling in Russia of Hebrew and Hebrew culture, the suppression of Zionist work, the persecution, and imprisonment, torture and banishment of Zionists.

These things are going on and are reported every day."

* * *

THE Yiddish Socialist Soviet Republic is about to be born. The Soviet government has consented to allow the territory of Bira Bidjan in Siberia to be formed into the first Jewish republic. It will be granted full membership in the Union of Socialist Soviet Republics, according to officials.

* * *

RECONSTRUCTION in Palestine with a view of creating a Jewish National Homeland there will proceed more rapidly and on a much larger scale now that the Zionists and non-Zionists have combined in the extended Jewish Agency. This statement was made by the Zionist Executive report for 1928 to the Permanent Mandates Commission of the League of Nations at its annual meeting in Geneva last month.

* * *

A PART of the population of Afghanistan claims Jewish descent, according to the London *Daily Telegraph*. It is their contention that they are descendants of Afghana, a grandson of King Saul, and that they are a remnant of the ten lost tribes of Israel. These persons form a community known as Benei Israel, and their appearance, custom, and names would seem to give some credence to their claims of Jewish blood, but otherwise, according to the newspaper, there is not the faintest proof.

* * *

M. SIGISMOND SONNENFELD, former Director of the Jewish Colonization Association (Ica), died in Paris at the age of 83. Mr. Sonnenfeld was a newspaperman for many years. In 1890 he came to Paris at the invitation of Baron de Hirsch and took an active part in working out his projects for the benefit of the Jews in Eastern Europe.

* * *

FRANZ M. PHILIPPSON, banker and philanthropist, and President of the Jewish Colonization Association, died last month in Paris at the age of 78. He had gone to Paris for a meeting of the ICA. Burial took place in his home in Brussels, where he was a former President of the Jewish community.

World Jewry Mourns Dr. Bogen



SINCE the sudden death of Dr. Boris D. Bogen, Secretary of the B'nai B'rith, while enjoying a family reunion in Arcadia, Cal., on June 29, hundreds of messages of condolence and tribute have been received at B'nai B'rith Headquarters. They came from the highest in rank and from the humblest among toilers; from those who knew and loved him personally and from others who only knew him through his service to his fellowmen. Just as examples, the Magazine has reproduced a few out of the many of the messages received.

I grieve with you sincerely. All we can do now is to carry on—LUCIUS L. SOLOMONS, Vice-President of the B'nai B'rith.

Your brotherhood has lost a decidedly able leader, and our country will miss one of our first-rank social thinkers.—EVERETT R. CLINCHY, Secretary, Committee on Good Will, Federal Council Churches of Christ.

We have lost a man with a wonderful mind who was an exceedingly efficient helpmate.—JOSEPH H. ULLMAN, Member of Executive Committee from District 1.

He was such a lovable character, such a fine man, such an upright citizen, and such an outstanding Jew, that words fall me in expressing my true feelings in the matter.—SIDNEY G. KUSWORM, Member of Executive Committee from District 2.

It is difficult to realize that we must continue to serve our great fraternity in Israel without the aid of his dynamic and loving personality and scholarly vision.—JACOB SINGER, Treasurer of the B'nai B'rith.

The news of Dr. Bogen's death brought great sorrow to me. I mourn with you all for the loss of a faithful companion.—HENRY A. ALEXANDER, Member of Executive Committee from District 5.

I am sure that his death creates a gap most difficult to fill, as this distinguished gentleman, through his efficiency, experience, and broad information, proved himself a true benefactor to humanity. His life was one rich in service to many, and of undying affection to those who had the privilege of a close acquaintance.—MAURICE D. ROSENBERG, Washington Representative of B'nai B'rith.

I was shocked to learn of the sudden death of our beloved Bogen. It is a keen personal loss and an irreparable one to our beloved Order.—ARCHIBALD A. MARX, Second Vice-President of the B'nai B'rith.

I held Boris Bogen in the highest esteem. He was a giant in heart and intellect. Our loss is great. His demise is a staggering blow to our cause. He was indeed a priest in the service of human kind.—SIGMUND LIVINGSTON, Chairman, Anti-Defamation League.

"Through THE B'NAI B'RITH MAGAZINE, I wish to thank the hundreds of Dr. Bogen's good friends all over the world who have so thoughtfully conveyed to me their kind messages of condolence. Because it is impossible to give personal answer to each of them I am taking this means of expressing my gratitude."

ELIZABETH S. BOGEN.
Arcadia, Cal.

Jewry the world over has suffered an irreparable loss in the sudden and premature passing of Boris Bogen, friend of the friendless, a man of vision, understanding, and of action. As Secretary of the B'nai B'rith and as worker for the Hillel Foundations his achievements as well as his memory will be a blessing.—RABBI LOUIS L. MANN, Acting Director, Hillel Foundation Commission.

A. Z. A. mourns the loss of one of its staunchest supporters. Those sterling qualities which characterized the man Boris Bogen still live to guide us in a work he loved.—ALEPH ZADIK ALEPH.

We are deeply affected, all the more since Dr. Bogen had such intimate knowledge of European affairs and since he so well knew the needs of Poland and our brothers here.—DR. LEON ADER, President, Grand Lodge of Poland.

In his passing our cause has lost one of its most successful, energetic, and enthusiastic sponsors. He gave of his finest abilities and devotion, with the result that he succeeded in exalting the name of our movement throughout the world. His soul and mind had a breadth that was sufficient for every worthy Jewish cause.—DR. DAVID YELLIN, President, Grand Lodge of Palestine.

The Hollandia Lodge of the Hague, Holland, condole with the Executive Committee the decease of our Brother, Boris D. Bogen. Although we never had the honor to meet Brother Bogen personally we esteemed him very much through his kind and efficient way of corresponding with us.—EDWARD BELINFANTI, President.

We appreciate the opportunities for sterling Jewish work open to the Secretary of the Order, and we were constantly observing with what consistency and enthusiasm those opportunities were always accepted by Dr. Bogen. The members of Edinburgh Lodge, Scotland, regret his death.—REV. M. ROSENBERG, President.

All Roumanian Jewry was most deeply affected at the news of Dr. Bogen's sad passing.—DR. I. NIEMIROWER, President, Grand Lodge of Roumania.

We feel with you the great pain and loss.—DR. JOSEPH POPPER, President, Grand Lodge of Czechoslovakia.

We were deeply grieved at Bogen's death. It was a great loss to world Jewry and B'nai B'rith. Convey our condolences to the Executive Committee and the family.—DR. SAMUEL DAICHES, President, Grand Lodge of England.

The brethren here sincerely condole with the Bogen family and the Order.—DR. J. NIEGQ, President, District No. 11, Constantinople.

We became personally acquainted with Dr. Bogen at the time when, soon after the war, he was in Vienna as representative of the Joint Distribution Committee. During our conferences we came to recognize in him the far-seeing man who had both understanding and sympathy for the need in our land. We valued him highly. His death means a great loss for the Order.—Union of B'nai B'rith Lodges in Austria.

We were painfully struck by the news of the decease of Dr. Bogen. Having known him for many years and having attentively followed his great social work, particularly with regard to the reconstruction in Eastern Europe, we fully realized that his decease means a heavy blow not merely for the organizations to which he was personally affiliated but for Jewry in general. We do not doubt that Dr. Bogen's memory will be ever cherished among all those who participate in Jewish communal work, and that he will always remain as a noble example of a man whose heart had never been shut to any need of his fellow people.—DR. LEO BRAMSON, Chairman, Central Board of the Ort.

The news of the distressing death of Dr. Bogen shocked me beyond expression.—HENRY MONSKY, Member of Executive Committee from District 6.

I was sufficiently familiar with his work on behalf of the I. O. E. B. to appreciate that his passing away will prove an irreparable loss to the great organization. To us, social workers, who regarded him as the dean of our profession, his passing so many years before the allotted days of Scripture is an immeasurably sad event.—MORRIS D. WALDMAN, Secretary, American Jewish Committee.

He was a brother of all mankind. Rarely does a man so gifted use his powers, knowledge, and ability exclusively for the benefit of others. Such men are brought into the world with a mission to perform.—J. L. WEINBERGER, Manager, B'nai B'rith Mexican Bureau.

His loss will be mourned not only by his co-workers in the Joint Distribution Committee but also by the countless sufferers both here and abroad towards whose succor and relief he devoted himself so unselfishly. A distinguished social worker, a man of great vision and force, his memory will live among all of us, whose privilege it was to know him and to be associated with him in the many years of his service among his people.—Joint Distribution Committee.

Especially painful to me was the sad news of the sudden death of our Executive Secretary, Brother, and friend, Dr. Bogen, even though I never had the pleasure of personally knowing him. But by his writings I came to know his high, worthy, and excellent qualities. May his good soul rest everlastingly in peace in the Heavens above, and his good work be carried on here, a credit to him and a glory.—SIMON BARCHAK, Representative, the Jewish Welfare Board in the Panama Canal Zone.

The Romance of a Literature

By A. A. Roback



AT a time when we are being flooded by a deluge of new books, drummed up by the blurbs of publishers' clerks and boosted by the friendly reviews of literary mediocrities, when wisecrackers and smart alecks become the idols of the literate but not discriminating masses, and pasteboard heroes are set up to shine in all their ephemeral varnish, it must be somewhat of an intrusion to announce the appearance of a work wrought in massive proportions, a work mirroring the struggles of a people—the people of the book. It is like the strains of a Tchaikowsky symphony breaking in upon the strident capers of a modern jazz orchestra.

The public is interested in best sellers. Monumental works are not known except by the few, while to talk of a stupendous production in a language like Yiddish would evoke a smile of incredulity on the part of the average Anglo-Jewish reader, a smile that may mean anything from "Who're ye kiddin', anyway," to "Tell that to the marines," depending on the sensibilities of the skeptic.

And yet works are now being published in Yiddish, which may easily be said to vie with those of other peoples. In spite of the material poverty in Poland, the cultural strivings of the Jews whose medium is Yiddish are superior to our own. I could draw up a long list of recent works both in fiction and along scientific lines which might serve as eye-openers to those who doubt the vitality of the Yiddish language and its prospects of existence. Alone the three quarto volumes of philological studies of the Yiddish Scientific Institute are sufficient to disabuse our mind as to the status of the much abused language and literature.

"Lexicon" Is Great Work

There is one work, however, which I wish to dwell on because it, in a sense, epitomizes the history of a struggling language and literature, because it sheds a remarkable light on the history of the Jews not only in Europe but in other places as well, and finally because it gives us an insight into the souls of the writers whose biographies are sketched. The work which I am about to review is entitled *Lexicon of Yiddish Literature*, the third volume of which has just

been completed. The fourth and last volume will deal with the pre-Mendelssohnian writers in Yiddish, or strictly speaking, Judeo-German, and will contain a goodly number of supplementary names and much additional material on the press. Perhaps a fifth volume will be necessary to round out the work.

Had the ordinary encyclopedist taken such a work in hand, the result would have been a dry-as-dust tome, in which the data would have been presented without regard to the personal equation of the biographee. Fortunately, the compiler of this lexicon or rather cyclopedia, is Z. Reisen, brother of the noted poet and short story writer, Abraham Reisen; and the performance is worthy not only of a scholar but of a *belles lettres* writer as well.

Hundreds of Writers Represented

What prodigious labor, what zeal and piety the work reveals! To be sure, Mr. Reisen has had sub-editors, really correspondents in various countries to provide him with the raw data. In the United States, Mr. K. Marmor has assiduously gathered information about the hundreds of Yiddish writers who are represented in the *Lexicon*, but the task of editing, revising and re-writing the rough sketches is in itself almost a Herculean labor. Mr. Reisen, it must be borne in mind, is not an editor in the employ of a publishing house; he is exempt from all financial and other responsibilities aside from editing the "Tog"—an influential Wilno daily. In addition he has co-edited the periodical "Yiddishe Filologye," compiled in collaboration with Mr. M. Erik the anthology "From Mendelssohn to Mendele," translated from the Russian and edited some of Ansky's (author of the *Dybbuk*) larger essays, has helped to bring out a volume of Gottlob's Yiddish works, is one of the organizers of the Yiddish Scientific Institute, and the co-editor with Dr. Weinreich, of its philological publications. As if all these duties were not sufficient to engage a man's time, Mr. Reisen has been practically drafted as a lecturer on Yiddish in the Wilno Institute.

Reisen's sense of piety toward writers of distinction, his broad-mindedness, tempered attitude, and balanced judgment, make him an ideal literary historian. Notwith-

standing his decidedly Yiddishistic leanings, he yet presents an objective account of the achievements of the well-known anti-Yiddishist Usishkin. Orthodox and socialist, apostate and fanatic are, as writers, treated with every consideration. The impartiality *per se* betokens the trend of modern Jewish culture. Gone are the days when David Frishman would attack a giant like Peretz, when the sensational Shomer would rail at a figure like Sholem Aleichem. We are cultivating a literary conscience, and that is a sign of growth, of development.

Yiddish Is Romantic Tongue

It sounds perhaps somewhat incongruous to speak of the romantic as characterizing the Yiddish Literature. We are accustomed to associate at most the popular language of the Jews with the pathetic. As Goethe says somewhere in his *Maxims and Reflexions*, "*Judensprache hat etwas pathetisches*." Granted that there is an element of pathos in Yiddish, we shall, on familiarizing ourselves with the lives of its writers, be constrained to admit that there are other elements as well. Heroism is one of the traits which stand out in emblazoned letters. There is sacrifice. Prophetic sincerity marks the annals of the literature despised as a jargon product. But Reisen's *Lexicon* gives us also a glimpse of the curiosities of the ghetto writings. Almost every other page contains a miniature of Jewish life as reflected in this or that writer; and probably no other literature can boast of such ubiquitous activity. Germany, Russia, Roumania, Austria, Poland, Canada, South Africa, South America, the United States, France—they all serve as soil on which the Yiddish literature was cultivated.

At present there are many Jews at the helm of cultural affairs who are not interested in the biographical sketches of these writers. Their concern is with those who lived perhaps seven or eight centuries ago, just as in a few centuries from now, Jewish historians, biographers, and other workers in the Jewish field will ransack every nook and corner of the Yiddish literature for material; for much of the recent history of the Jews in the various countries in Europe may be pieced together from the biographical data.

To take a single instance: While the eyes of the world today are turned on Roumania, we may note that after Azriel had succeeded, thanks to the co-operation of the American consul in Bucharest, Benjamin Peixotto, in establishing a Yiddish newspaper in Roumania, in 1874, the Roumanian Government banished him together with seven associates from the country in 1885.

Jacob Psantir's Life

Another Roumanian writer's biography reads like fiction. Jacob Psantir will scarcely be honored by a Ludwig or Maurois, but some novelist or playwright who acquaints himself with the life of this picturesque musician, who was attached to a band of gypsy players, will undoubtedly strike dramatic gold. Psantir (1820-1910), whose father was a well-educated man, serving as interpreter to the French consul in Jassy, had learned to play the guitar at the age of 13, and a few years later began to roam as conductor of a gypsy band along the Danube, eventually reaching Turkey. Thirty odd years he had lived with these vagabonds, regarded as serfs, the property of the Boyars. You might have thought he had forgotten all about his people, but on the contrary in his *Memoirs* he tells of his great devotion to his brethren, his many interventions on behalf of the Jews, with noblemen and other prominent figures of the day. In 1856, Psantir was mortified by the abuse which freed vassals had hurled against the Jews. The anti-Semitic discussions so gnawed at his heart that he was determined to prove by writing a documentary history of the Jews in Roumania that his race-fellows were inhabitants of Roumania long before the ancestors of the present Roumanians had settled there.

From village to village he made his rounds in order to collect his evidence. With his own hands he dug up some of the dilapidated tombstones, scraped off the mud, and copied the inscriptions. This self-imposed task, which meant leading a dog's life, freezing in winter and sweltering in summer, camping in the open and being exposed to lurking danger, resulted in the two-volume *History of the Jews of Roumania*. This work, which was written in Yiddish, through a German summary, was instrumental in removing some of the Jewish disabilities in Roumania, at least in theory. The plight of Yiddish may be inferred from the fact that only a few copies of this momentous work entailing so much

self-denial, are extant, although printed only about 50 years ago.

The temptation is great to narrate other episodes and incidents in the lives of Yiddish writers. There is our Velvele Zbarzher (Ehrenkrantz), a mild counterpart of Villon, the beloved rogue of French literature. As a singer of his own improvised rhymes, Ehrenkrantz was much in demand, but song with him was inseparably bound up with the other two well-known associates of the convivial band, and he succumbed to the lures of the underworld. His poem "Roumania," in protest against the massacres in 1867, which were stimulated by the government, created a furore. Ehrenkrantz led the life of a vagabond and died in Constantinople.

There are many revelations in the *Lexicon* for those who suppose that Yiddish was a *lingua profana* employed only by the riff-raff. It is not generally known that Zamenhof, the father of Esperanto and now almost canonized by Esperantists throughout the world, had worked three years on a Yiddish grammar, only a few sections of which were published in 1909.

Hermann Lotze Wrote Yiddish

That the famous Saphir, humorist *par excellence*, one might say almost laureate, of the German-speaking countries, wrote two squibs in Yiddish, is even less known, but what is most astonishing is the fact that the celebrated Hermann Lotze, whose theory of local signs is studied in every textbook both of psychology and of physiology, the same Lotze whose great works *Microcosmos* and *Medical Psychology* have become classical treatises and who is now rated as one of the leading philosophers of recent times, had contributed in 1870, an article on the Yiddish literature. He was also the founder of a society for the study of the Yiddish literature and had planned to bring out a series of old Yiddish texts, which he had read in the original.

The young Russian poetess, Elisheba who, through the influence of a Jewish chum, had learnt Yiddish, and later Hebrew so well as to write in either of these languages, deserves special mention in connection with the vitality of both these languages.

More romantic is the story of Vladimir Medem, late leader of the Bund, who was baptized early in life by his ambitious father, a military physician, and had been regularly attending church services, becoming imbued with the spirit of the Orthodox

Greek faith, until his high school days when he began to feel in him the awakening of Jewish sentiments. He meanwhile became a political agitator, going "through the mill" of revolutionary activities and taking the consequences, but toward the end of his life he became a brilliant Yiddish writer and one of the chief instruments in the cultural renaissance of the Jews in Poland. His autobiography, in two volumes, is invaluable for the understanding of recent political and cultural events in Polish Jewry.

A good deal more may be said about the vicissitudes of Yiddish and its writers as revealed in this remarkable book of Reisen, e. g., the pathetic, nay tragic, outcome of Achsenfeld's efforts to have his many novels, plays, and stories see the light of day. After futile exertions, he died in Paris, where his son Alexander was professor in the medical faculty at the Sorbonne; and practically all his manuscripts are lost. Or, shall we allude to the fate of the anarchistic young poet, Bovshover, who had received an overdose of encouragement, and having probably inherited a strain of imbalance, began to develop delusions until he died incurably insane at an asylum? Bovshover was undoubtedly talented. His translation of Shakespeare's *Merchant of Venice* in blank verse is one of the best productions in Yiddish.

There is the genial *feuilletonist* and amateur philologist Tchemerinsky, known as Reb Mordchele, dictating his articles while undergoing the most excruciating agony from the dread disease which has taken so many Yiddish writers recently, the unspeakable cancer.

"Most Important Reference Work"

It is, however, manifest that even a series of articles cannot adequately describe the contents of the *Lexicon of Yiddish Literature*. At first blush, we should suppose that the sketches are only encyclopedic, but in reality the two volumes bristle with human interest. The political activities of many of the writers are passed in review; in most cases the pedigree of the biographee is presented, a feature which all eugenicists should welcome; for the relationship of noted families is everywhere in evidence.

I have no hesitation in repeating to those conversant with Yiddish literature what I wrote to Mr. Potter, librarian-in-chief of the Harvard College Library, that the *Lexicon* under review "is by all odds the most important reference work of the Yiddish literature."

Rebecca Gratz: Lady of A Legend

By Elma Ehrlich Levinger

IN JUNE of this year of grace, 1929, one of the largest and most influential Jewish bodies in America met in Detroit, Michigan. Rabbis, representing the most important congregations of this country, writers, scholars and educators had assembled from every corner of America to attend the Central Conference of American rabbis. There were learned papers and heated discussions and the usual number of recommendations. Of the last there was none more interesting, nor at the same time more significant of the growth of tradition in American Jewish life, than the proposal to fittingly observe the 60th anniversary of the death of Rebecca Gratz, which occurs this month.

Who was this Lady of a Legend whose memory is still as fresh and green as when she died in the comparatively small Jewish community of her native Philadelphia 60 long years ago? Why do we still think of her as young and beautiful, the belle of the ball room, although when she died she was a withered old lady of 88, her once glossy ringlets snowy white under her bonnet, prim with the primness we have learned to sneer at as "Victorian"? Why, although modern educational methods in the present day Jewish Religious School would have left her sadly bewildered, do we list her in the Jewish Encyclopedia as a Jewish educator? What were her accomplishments that no article on early American Jewish worthies is complete, no Jewish history of modern times entire, without the inclusion of her name? Why does the dean of the American rabbinate, Dr. David Philipson, find her letters of enough significance that he should be willing to act as their editor? Who was this Rebecca Gratz and what was her work to make her one of the most glamorous and dearly loved figures in the gallery of American Jewish womanhood?

"Darling of Jewish Heroines"

Our heroine was a beauty and a wit, but certainly not more beautiful and perhaps not so witty, as her older Tory rival, Rebecca Franks, the toast of the British gallants during the Revolution. She was rich in both Jewish and secular culture beyond the usual endowments of ladies of her day, yet she is far better known and more widely admired than the blind poetess, Penina Moise,



Rebecca Gratz, a picture taken from Sully's famous painting.

who was a creative writer as well as a scholar. Miss Gratz was a philanthropist and organizer of no mean ability, but one might with little effort name at least half a dozen Jewesses of our own day who have exceeded her in the fields of charity and education. Yet the legend of Rebecca Gratz persists, and it is very likely she will remain for many years the darling of American Jewish heroines.

Daughter of Illustrious Family

The lady was born in Philadelphia in 1781, the daughter of an illustrious family whose most lasting monument is Gratz College of that city. Her parents were wealthy and were highly regarded by not only the Jewish community which they enriched and adorned, but by their Christian neighbors. Her brother Benjamin, who served as a lieutenant in the war of 1812, became a lawyer of considerable distinction in the then distant city of Lexington, Ky., where he won the friendship of Henry Clay and was elected a trustee of the Transylvania University. Another brother, Joseph, became a senator. But it is Rebecca herself who, although hampered by her sex (it was a day when ladies were shown their places and made to keep them!) in her own gentle way brought a more lasting fame to the family name.

For, curiously enough, this lovely Jewess wins our hearts not so much by her talents and attainments as through

the glamor of romance. How much of her story is legendary and how much truth we shall never know. But of this we may be sure: when we think of Rebecca Gratz today it is not as the mother of orphans or the teacher of the young that she claims our admiration. Instead she moves in a world of romance, the princess of a fairy tale, woven by the two greatest romancers of her time, Washington Irving and Sir Walter Scott.

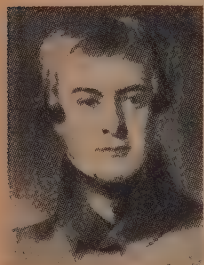
Irving Was Friend of Gratzes

We know with certainty that Washington Irving, whose fantastic tales of his beloved Hudson country made him the first American author to win acclaim from European critics, was a close friend of the Gratz family. In the great, hospitable house in Philadelphia one of the dignified, high-ceilinged chambers was assigned to him on his frequent visits and known as the "Washington room." We can see him in high stock and tails conversing with Rebecca, then young and lovely in the ringlets and empire gown that have come down to us in the Sully portrait, perhaps raving poetically, as a lover should, of the charms of Matilda Hoffman, his fiancée, and the heroine of a romance more touching than any Irving himself ever penned.

Rebecca surely agreed with the novelist that never was there a girl more beautiful, more accomplished than his Matilda, for Miss Hoffman was one of her closest friends. At the young woman's untimely death she sincerely shared the bereaved lover's grief. In all of his travels Irving carried with him the little Bible and prayer book the dead girl had used during her short years, and a lock of her hair. Although a lover of the hearth and little children, he never married, but remained true to the memory of the sweetheart of his youth. Rebecca's sympathy must have been very soothing to him in the first hard days of his loss. Remembering her tender comforting, it is not unlikely that he idealized the sympathetic young woman who had helped to lighten his sorrows.

Irving seems to have been aware of Rebecca's own unhappy love story: here the separation, which may have been responsible for Rebecca's spinsterhood, was not caused by death, for it is hard to believe that such an attractive young woman could not boast of many lovers. It has been fairly well estab-

lished that Rebecca was courted by Samuel Ewing, son of the Provost of the University of Pennsylvania. Young Ewing seems to have been in every other way an eligible suitor; but he



Benjamin Gratz

was not a Jew. At the risk of being intrusive, some of us would gladly read a few pages of this gentle beauty's romance. Was it parental opposition or the lady's own pride in the faith and traditions of her fathers that separated the lovers? Did she (influenced, perhaps, by intermarriages in her own family circle,) dare to dream even for a moment of becoming his bride? Or with that mixture of firmness and sweetness which seems to have characterized her every act did she meet his proposal with a quiet refusal?

Rebecca's Love a Legend

We shall never know. There is a pretty story that at Ewing's death, Rebecca, then middle-aged and unmarried, asked permission to place her own miniature and three rosebuds in his coffin. We are inclined to agree with Joseph Jacobs that even though Rebecca lived in the sentimental age of Godey's Lady's Book and the "Annals" that her habitual reserve makes such a request rather ridiculous. But those who love romance may have their last chapter of this unwritten novel as they prefer: a quiet room into which glides a still beautiful woman garbed in black . . . a silent farewell as she drops her pitiful last gift upon the quiet heart that once beat so madly for her sake.

Romance . . . as persuasive and fragrant as the odor of a quaint rose-jar a gentlewoman of a quieter day than ours set upon her old-fashioned, marble-topped parlor table. Having done so, she opens an "Annual" with a wreath of forget-me-nots on the cover, and, perhaps, reads a pretty Tennysonian lyric of two lovers who died young. . . . We no longer concoct rose jars or read Tennyson . . . and yet there is something appealing in the story of the three white rosebuds which have never quite faded through all these destructive years!

But the romance of Rebecca Gratz, although it lacked a true chronicler, still glows for us through the magic of

an admirer who never looked upon her face. There seems to be abundant proof that when Washington Irving, who knew Rebecca's tragedy, visited Walter Scott at Abbotsford, the Scotch novelist talked to him of a new novel of the Middle Ages which he intended to write—the story of a knight home from the Crusades, and a fair Jewess. Irving, in turn, unfolded the living romance of his American Rebecca: a beautiful Jewess, generous and noble, grieving for her Christian lover. Scott was charmed; in fact, the Rebecca he drew from Irving's description almost runs away with his story, as any reader, who prefers the passionate, dark beauty to the flaxen prig, Rowena, will testify. Rowena, like all of Scott's great ladies, is something of a stuffed doll. But Rebecca, standing on the rampart, nursing the wounded Ivanhoe, refusing to see her knight for the farewell, which may disturb her queenly dignity, is a creature glowing with the flush of life. No wonder that Thackeray in his brilliant satire is inconsolable because Ivanhoe insisted upon marrying the wrong woman!

Rebecca Gratz herself never denied that she sat for Scott's painting of the loveliest Jewess in all fiction. She usually answered all insinuations with the demure statement: "They say so, my dear!" And once, so runs the tale, when two visitors to the Mikve Israel Congregation in her home city asked her to point out for them the "real Rebecca," she told them with great distinctness: "I am the person to whom you refer." It is easy to picture the set of her proud little head, the half-quizzical uplifting of her pretty eyebrows. In spite of the modesty which makes her letters so charming, she was still woman enough not to deny that one great writer had thought her noble, and another had painted her as beautiful enough to reign as queen of the tournament when knights were always bold and ladies always worth dying for.

Engaged in Social Work

The poetry of Rebecca's life is so charming, it is hard to drag ourselves away to the prose! You may remember that Scott's Rebecca, when she renounced her love for Ivanhoe, dedicated her life to the orphan and the oppressed, the helpless and the needy. The picture is not overdrawn. Even at an early age, our Rebecca seems to have turned from the frivolities of youth, to devote her wealth and her leisure to those less fortunate. She

was more than the Lady Bountiful of the early English novels; even a modern social worker must nod approvingly over the work of the generous little lady of Philadelphia. We find her as the secretary of the quaintly titled "Female Association for the Relief of Women and Children in Reduced Circumstances"; she aided in the founding of the Philadelphia Orphan Asylum. A Jewish Foster Home, the Fuel Society and the Sewing Society were other organizations which might well have risen to call her blessed.

Today she is remembered for her good works in connection with her efforts for Jewish education. For many years she was Superintendent and President of the Hebrew Sunday School of Philadelphia, which she founded, the first institution of its kind in America. We know from her letters that her knowledge of the scriptures, her grasp of educational projects, were far from small; to her intellectual grasp she added an intense devotion to the cause of Jewish education for the American child.

Found Time for Many Good Deeds

How Rebecca Gratz found time for all these projects, her visits to her brother's home in Lexington, her household cares, her guidance of her sister's large family of orphans, her leisurely, voluminous letters, we find it hard to understand. In a less hurried age than ours she moved serenely from task to task; she never seemed flurried nor busy; she never lost her sense of humor.

An efficient, practical person was Rebecca Gratz. Yet we hate to think of her as such in spite of her long record of worthy achievements. No matter how often she is praised for her humanity and industry, no matter what august bodies crown her with their approval, we will refuse to visualize her for what she really was. Somehow we cannot picture her as planning text books for her Sunday School or preparing reports for the Female Association for the Relief of Women and Children in Reduced Circumstances. No, whenever we think of her it is always of a charming young lady in ringlets, speaking words of comfort to the bereaved Washington Irving; or, perhaps, reading with a blush those glowing pages in which Walter Scott describes his Rebecca of the yellow veil and sparkling eyes. For to us Rebecca Gratz must always remain the lady of a legend.

Gerald Felix Warburg: Musician In Spite of Millions

By Arthur A. Schwarz

[Since this article was written, Gerald Warburg has appeared as soloist with the Walter Damrosch Symphony, and is now cellist of the newly formed Stradivarius Quartet, which was organized soon after the Flonzaley Quartet disbanded. Two of the famous Flonzaleys are in the Stradivarius Quartet.—Editor.]

IN praising Gerald Felix Warburg's determination to renounce a life of ease for the arduous career of music, the editor of the *Musical Digest* erred in assuming that Mr. Warburg had always intended to become a cellist and musician. True, this young man, who now desires to achieve distinction as a virtuoso cellist, always had a flair for music that amounted to genius, for when I first got to know him at Harvard in 1919, he not only played the cello like a soul in travail, but was a corking, but not cheap, jazz pianist.

Warburg had the most remarkable ear for music I have ever known, in or out of the music profession. Not only could he play anything you hummed, but follow it as it was hummed. Professor Heilman, who taught harmony at Harvard, frequently commented upon it in class, especially as Warburg probably did less assigned work than any other student. Warburg was anything but an ardent

student, perhaps because he was so natively gifted. To me he seemed precocious, but genially indolent. I compare his youthful indifference and laissez faire attitude to that of George Jean Nathan's, though Warburg never

Warburg ever has been a Nathan. The esthetic cruelty, the merciless penetration, that is Nathan's, never was in Warburg. None-the-less, the two men would, even today, respect each other. Both admire beautiful things, and beautiful women, unless the musician has changed; and both men are very easy on the eyes.

Warburg, when I knew him, was a really handsome boy. Piercing black eyes and raven curly hair that never seemed to have been on intimate terms with a comb, a slightly aquiline nose, a somewhat swarthy skin, and a mouth that had a queer way of closing like a vise, betrayed the born aristocrat, and indicated one who must dominate. Nevertheless, this appearance of imperiousness was negated by the almost shiftless yet jaunty gait of one who seemed to advertise the fact that he didn't care if the universe blew up the next minute.

However, nothing was further from the truth. Warburg was kindness personified, and was ready to help one, if he could; though I don't think he

displayed the Byronic cruelty which characterizes the scaramouche critic of the theater.

Both men started out in life with one thing in common: a love of tennis. But Warburg was never a snob, as Nathan must have been. Nor could

Warburg sentimentalize over anyone's misfortune. He impressed me as being intelligently selfish, as La Rochefoucauld would say; shrewd enough to make a famous financier, trenchantly witty, honorable in the highest degree. In short, a gentleman



Gerald Felix Warburg

to the manner born. How much the tailors made out of him I do not know. I never saw him in a well pressed suit. In stormy weather he wore a coat that an ash man would be insulted by, but even so, he looked charming.

Music, as I soon learned, was something of an obsession with him, when he wasn't cutting classes, which was often, dancing, and swinging the racquet. He easily made the tennis team, and might have been the most skillful player on it, if he hadn't been too indifferent to make the effort. One of the men, a crack tennis player himself, told me that Warburg might have been intercollegiate champion "if he didn't kid so much."

He laughed his way through his first year in college, and outwardly never seemed to give a hoot for anybody, or anything, except when he would haul out his cello. Then the frivolous boy became so intent on what he was doing that the dormitory might have burned down without his moving a hair.

However, that was not very often, to my knowledge. Most of the time he was playing the hits from the musical comedies. And how he could play the piano! There was a zip and go to his playing that was irresistible. For the bass he would strike a note here and there that made the music seem in full harmony, but was amusing to watch. While the right hand carried the melody, and executed a lot of apposite figurations, the left would stab at a bass note, as if obligingly. The effect was excellent. He never pounded the piano.

He could fashion a popular ditty on order, and of no mean order. In fact, the class song, which he wrote, was conceived and written in about the time it would take a business man to gobble three sandwiches, and not thick ones, either.

No doubt Warburg deems that class song of very slight merit. To me it indicates an embryo Jerome Kern. I wrote him that his proper medium was musical comedy. I think so today. Victor Herbert began as a cellist, and ended as a composer of musical comedies that Mozart would not have sneered at. Perhaps Warburg will do likewise, instead of aiming at the stars and breaking a clay pipe with an outpouring of ultra-modern cacophonies that are now intriguing Alexander Steinert, Jr.

And now we come to the turning point of Warburg's career. To many, a life work is often a matter of change of environment, a chance meeting, an awakening of, or revival of latent

thought and feeling, insisting, when the time is ripe, on expression. The moment when outer circumstances, inner inclination, and divine promptings focus, is what then is termed "psychological moment."

This psychological moment in Warburg's life took place at a recital by Percy Grainger, who played the *Juba Dance* by Dett, and a *Prelude* by Alexander Steinert, Jr., both of whom were studying music at Harvard in 1919.

Dett's *Juba Dance*, with its infectious swing, and nothing else to commend it, took the house. Steinert's musical melange got a polite hand-clapping. I turned to Warburg for his comment and saw him, now staring down at Steinert, now cupping his chin in his hand and musing. The boy seemed another person.

When I left him after the concert, the cheery "So long, old man; see you in class, perhaps," was absent. I watched him saunter off, hands in pockets, head bowed. I attributed his sudden gravity to envy of Steinert's achievement.

The next day he asked me to accompany him. I recall the number. It was *La Cinqutaine* by Gabriel-Marie. I got off some smart-aleckry about anticipating 50 years of bondage, but was quickly silenced by his serious tone of voice: "Now listen, just you tell me how I play this, and stop me if my interpretation seems poor. Keep your ears open for any poor intonation, and don't let me go on."

The boy's modesty was charming, and amusing, for I have been gifted, or afflicted, with the worst pair of ears that mortal man has had to bear. However, I said nothing, though my Barkis-like disposition became frayed at the edges when we not only repeated the piece the Lord knows how many times, but went over measure after measure, the Lord knows how many more times. We played that one piece almost three hours, and I have hated it ever since.

A week later Warburg told me that he did not intend to return to college the next year, but was going to Peabody Institute to study music. I told him he was crazy. He merely smiled and remarked that he had discussed the matter with his father, who had tried to persuade him to go through college. But the boy had a stiff backbone, so college did not see him the next year. I don't think he has a college degree.

When he announced his intention to his cronies, they advised him against taking some of his examinations since

he wasn't returning in the fall; but he told me he wanted to round up his college year as decently as possible.

"If I fail," he said, "I'll know that I neglected my work. If I don't take them, I won't feel right in my heart. It would seem like taking an advantage. I don't like disagreeable medicine, but if I must take it, why back away? And if I do pass, why, I'll be extraordinarily brilliant."

He said the last words with a flip of his slim, long fingers, like someone flicking off ashes from a cigarette.

The last time I saw him he was getting ready to rehearse the band that was to play his class song, which had been selected after much competition.

The next year I went back to school for a few months, and looked for Warburg. When I asked for him one of his intimate acquaintances replied: "The darn fool is down at Peabody Institute. He has music on the brain, poor chap."

The modesty that the editor of the *Musical Digest* admires in Warburg's quiet studying, without the splurge of concert appearances, before he felt himself a matured performer, is apparent in Warburg's laconic answer to a letter asking what he had composed: "A few songs in the best manner I knew how; otherwise, nothing." If he had the idea for a symphony he would say nothing until it was completed.

I hope he tires of concert giving, and decides to follow in the footsteps of Victor Herbert, Jerome Kern, and others. He has it in him.

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In the Public Eye

J. I. Bluestone

FOR the fifth time Dr. Joseph I. Bluestone has been elected President of the Order Sons of Zion. He



J. I. Bluestone

was elected to this post last month at the Order's convention at Long Branch, N. J.

Dr. Bluestone, who will soon be 70 years old, was born in Lithuania, and educated in Yeshivas there as well as at New York University.

He came to this country at the age of 20 and was one of the organizers of Machzikei Talmud Torah, N. Y.; Choveve Zion; American Zionist Organization; Mizrahi Organization; Central Board of Hebrew Education, New York; and of the organization which he now heads.

Always interested and working for the highest interests of Judaism, Dr. Bluestone has been president of many of the groups he helped organize.

* * *

David M. Bressler

DAVID M. BRESSLER was off on one important mission when he was presented with another. Together



David M. Bressler

with Joseph Hyman he was in East Europe as a representative of the Joint Distribution Committee to investigate conditions of the Jews when Felix M. Warburg, Chairman of the Committee of Seven, named him as one of the 41

prominent American Jews selected to represent the non-Zionists of the United States on the Council of the Extended Jewish Agency, which is expected to be constituted at a session in Zurich, Switzerland, August 11.

Mr. Bressler was born in Germany in 1879, but received his education at American universities and at the Jewish Theological Seminary. From 1914 to 1915 he was President of the National Conference of Jewish Charities, and

the same year was one of the organizers of the War Relief Drive. Two years later he co-operated with Jacob H. Schiff in the War Relief Campaign. In 1922, as a member of the Joint Distribution Committee, he went to Europe on much the same mission as he is now engaged in, and a few years later worked with David A. Brown in the United Jewish Campaign. He is a member of the Executive Committee of the American Jewish Committee and of the Executive Committee of the Union of American Hebrew Congregations. He is an active Ben Brith.

* * *

Edwin A. Fleisher

AN invaluable service to his native city (Philadelphia) was performed by Edwin A. Fleisher last month when



Edwin A. Fleisher

he presented the Free Library there with what is probably the greatest musical library in the world. It is a collection of rare musical scores, the works of old masters, concertos and orchestration which are virtually unprocureable anywhere in the world today. The gift is valued at \$500,000, but its real value is too great to be fixed.

This musical library had been a part of the Symphony Club, which Mr. Fleisher founded in 1911, for the purpose of providing free musical education to applicants regardless of race, creed, or sex, and to encourage a higher standard of musical development and appreciation. Mr. Fleisher has always been the highest type of music lover, and his 19 years' work in collecting the musical library was literally a labor of love.

It will be further augmented by Mr. Fleisher, who at present is in Russia. While there he will penetrate many remote parts of that country, and will bring back a large collection of the esoteric, exotic Russian musical scores.

Mr. Fleisher was born in Philadelphia in 1877, and educated at Harvard. After graduation he was in his father's employ in the firm of S. B. and B. W. Fleisher, of which he was treasurer from 1902 to 1925, when he retired.

David Lefkowitz

IN THE election of Rabbi David Lefkowitz as President of the Central Conference of American Rabbis at



David Lefkowitz

the recent Detroit convention, that organization wisely chose as its head one who for nearly a third of a century has been a leader in Reform Judaism in this country.

Rabbi Lefkowitz was born in Austria-Hungary in 1875, but came

to the United States as a youth and was educated at the College of the City of New York, University of Cincinnati, and Hebrew Union College. His first pulpit was Temple B'nai Yeshurun in Dayton, O., where he served from 1900 to 1920, and he has been Rabbi of Temple Emanu-El in Dallas, Tex., since.

He served as Secretary and more recently as Vice-President of the Central Conference of American Rabbis, and is engaged in a host of other commendable activities.

Samuel L. Rothafel

THOUSANDS of persons to whom the name Samuel L. Rothafel would be unfamiliar would know at once



Samuel L. Rothafel

who is meant by "Roxy." For no one ever goes to New York without visiting the world's largest motion picture theater by that name.

Roxy celebrated his 47th birthday last month, and messages of congratulation poured in by telephone, radio and letters from all over the country.

He was born in Stillwater, Minn., and did an excellent job of educating himself. He exhibited motion pictures for the first time at Forest City, Pa., in the rear of a bar-room. The audience sat on chairs which Roxy borrowed from an undertaker. As a young man he came to New York to handle the task of directing the Regent Theater, and since those days has directed many playhouses.

Sport In Palestine

By Harry Levin



UNTIL less than half a century ago the Arab in Palestine knew the Jew as "*Oulad - el - mihte*" (the son of death).

He knew him as a misshapen being who came to Palestine, one foot already in the grave, to dig a resting place for the other. This Jew might be a native of the land, a younger man, but none the less a "son of death"—ill-made, anaemic, afraid of the open air, and altogether devoid of physical prowess or physical courage. Then a new type of Jew began to swim into the Arab's ken, one who held up his head and was unafraid, who knew how to keep his seat on a horse and who worked in the open air. This Jew was the vanguard of the renaissance movement that is practical Zionism, and the vanguard, incidentally, of the sport movement—if movement it may be called—in Palestine today.

The first organized body in Palestine for physical play of any sort was formed in Jaffa some 24 years ago by Dr. Leo Kohn, an immigrant from Kishinev, who realized, in the words of Lycurgus, that "the wealth of a State lay not so much in money as in men who were sound in body and mind, and with a mind well disciplined, and seeing things in their proper proportions." He formed a gymnastic group, which was the nucleus of the Maccabee Sports Organization formed two years later at a conference of youth representatives from Tel Aviv, Jerusalem, Rishon-le-Zion, Rehoboth, Ness Ziona, and Zichron Jacob. The Organization adopted as its motto the Hebrew of Juvenal's "*Mens sana in corpore sano*," and as its stated object the rallying of the whole of the Jewish youth in Palestine, without regard to class or party, for the pro-



Lord Melchett (center) is shown here with the Maccabee and Air Force football teams just before their match in Jerusalem.

motion of physical, and also spiritual fitness. Branches of the Maccabee began to spring up all over the country, reaching as far north as Beirut and Damascus. For several years before the War, sports tournaments were held annually at Rehoboth during the middle day of *Pesach*. This became a popular feature of the Festival, developing into the leading recreative and social affair of the year.

With the outbreak of the Great War organized sport, as such, was neglected if not forgotten. Those Palestinians, however, who fought in the British Army, where sport fulfills an important function, learnt both games and the ethical principles they inculcate. After the war, sport in Palestine entered a period of rapid expansion. The influence of the British in the country, the return from

abroad of young Palestinians with European or American experience and training, the Chaluz immigration, the resumption of the annual *Pesach* sport gatherings—all these factors helped in the spread of sport and the raising of its standard among the masses of the youth.

While in other countries the genesis of organized sport in any generation is in the school playing-field, the evolution of sport in Palestine may be said in practice to have begun with a young adult generation which trans-

mitted and helped to organize it among the school and adolescent elements. The permanent beginnings of school sport commenced only with the opening of the "Herzlia" Secondary School in Tel Aviv in 1909, which today is the only school in the country possessing a properly equipped gymnasium. In the regular school curriculum 30 hours a month were allotted to gymnastics, swimming and light games, a specially-trained teacher being appointed in charge. The other schools soon followed suit, though the educational authorities, for the most part pedagogues of the old school, were still apathetic to the principle of physical training.

With the Teachers' Organization a Sport Teachers' body was formed which engaged in the creation of a Hebrew sport terminology and the publication of pamphlets on physical culture, the evolution of a system of training specifically adapted to Palestinian conditions, the conducting of evening courses in physical culture for adults, and the general promotion of their subject both in school and out. Today there are ten full-time sports teachers in Palestine and ten part-time. The branches of physical training practiced have been extended and



Getting the horses ready for an event at the Annual Agricultural Show at Jaffa

today include, in addition to "gym" and swimming, football, handball, track athletics, and, to a very limited extent, boxing.

In senior sport the Maccabee Organization was for many years the only body in the field. Some four years ago, however, the Tel Joseph *kvuza* in the Emek began a modest sports group which remained unattached to any organization. This was the beginning of "Hapoel" (the Labour) Sports Organization that today has a membership of some 2,000—most of them seceders from the Maccabee, leaving the latter today with 1,700, organized in 22 groups throughout the country. The "Hapoel" body is now affiliated with the General Jewish Labour Federation.

The king of sports in Palestine is Association football, "*kadoor regel*," which is played almost all the year round. The various teams are divided into three classes, the first of which is composed of ten, including four British teams. For seven years the championship cup was in the hands of one or other of these latter, until last year, when the three teams in the finals were all Jewish, the winner being "Hapoel" of Tel Aviv.

The spread of football enthusiasm among the general population has been



Dancing the "*hora*" on a roadway in Galilee.

remarkable. An average first class match draws a gate of about 5,000 while a final or a match with a foreign team (Egyptian or Syrian) draws many more. Few other towns anywhere can show such a variety and picturesqueness in their football fans as can Jerusalem. With Chaluzim in *rubashkas*, shorts, and bare, be-sandalled legs, mingles here and there a Yeshiva *bochur* in *streimel* long coat and *peoth*. Further along a wizened Yemenite Jew is learning all the intricacies of the game from a more sophisticated son of Yemen, size two foot nothing and of years in proportion. A Bokharan Jew and his lady, resplendent in festive garb, have come to watch their son distinguish himself at these absorbing if outlandish and

incomprehensible antics. Lady fans are always plentiful, and a Cup Final is a fashion parade. Arabs, too, are frequent visitors, their red *tarbushes* adding color to the already colorful scene. And almost everyone is explaining something to someone else. A youth from Bagdad expounds it all to another from Teheran—the former coming from nearer the heart of such things must naturally be more familiar with them than his more eastern Persian brother; nearby, a young East European Jew who, having served in the British Army, considers himself one of the inventors of the game, loftily explains to his companion where Yankel, who is performing, is deficient. As a body of spectators, however, they are very sympathetic. Let a player meet with the slightest mishap, and many are the heartfelt cries of "*ah-ah!*" wrung from the crowd.

There is no other game in senior sport that has achieved even a frac-



A group of boys from the Reali School, Haifa, taking an early morning run around the bay.

tion of the popularity of football. In the schools handball comes next, but enjoys a limited following. Similarly with hockey, which is played only in Tel Aviv. Swimming, rowing, and water sports, though popular in Tel Aviv, Haifa and Tiberias, are in no way organized. At present the Maccabee Organization is trying to organize water sports once more. For next *Pesach* a tournament of water events is planned at Migdal on Lake Tiberias, as part of the great Annual Sports Tournament which the Maccabees are preparing.

Cycling is very popular with a certain group, necessarily limited. The Maccabee has cyclist sections in the towns, which arrange periodic outings to various parts of the country. Cycle-racing is also a feature of the annual sports meetings. Palestine, however, with its very hilly surface, is not an ideal country for the cyclist.

Tennis is another sport which has its coterie of players in Palestine. This is gradually taking on more popularity, though courts are few in

number. At the American University in Beirut, attended by numerous Jewish boys from Palestine, this game is very general, and these returning to Palestine help to swell the ranks and improve the standard of the local players. Last year's champion of the Beirut University, it is interesting to note, was a Jewish student from Jerusalem.

Gymnastics and athletics, outside of the schools, are activities of spasmodic interest. At the annual sports meetings arranged by the two Organizations—"Hapoel" during *Chanukah*, and



The Guggenheimer Playground, Jerusalem.

Maccabee during *Pesach*—athletics and gymnastics take the leading part, but during the rest of the year they are only moderately patronized.

The raw human material in Palestine is among the best, and the keenness evinced by the youth for sport and physical culture is almost unrestrained. In few other countries would the physical inconveniences entailed in the pursuance of sport be so disregarded as it is here. The hard flint ground—in Palestine there are none of the grassy lawns of America or Europe—the strong sun, the lack of ordinary conveniences, are all overlooked in the general enthusiasm. This material and enthusiasm needs now to be guided and developed along the right lines. Suitable trainers, grounds, and equipment—all of them fundamental requirements—are lacking, while insufficient guidance results in a tendency to view the whole matter of sport in a somewhat erroneous perspective. On the one hand there are still numbers of old die-hards who refuse to see any value at all in sport—in "*the power of the fist*," as they call it; while on the other hand, some of its devotees are inclined to take the matter too seriously.

Both these attitudes, however, with some encouragement, will disappear, and on the whole we must regard the growth of physical development and play in Palestine as a happy indication of the progress of our national revival.

The Printed Page

A BOOK FOR SCHOLARS

Great Men and Movements in Israel,
by Rudolf Kittel. (Macmillan.)

BELEIVING that the true study of history is made through an understanding of the great leaders and consequently of great movements, Professor Kittel, 75-year old savant of the University of Leipzig, has now given us, as an example, a sound, scholarly, and valuable volume of the history of the Jews. The example is convincing and impressive.

Professor Kittel has searched Hebrew history for more than a generation, and has written several notable books on many phases of the subject. He has his sources and subject matter so well in hand that it is a pleasure to follow him in this book in his treatment of the Hebrew race from inchoate beginnings before the entry into Egypt down to the time of Judas, the Maccabee.

This is not a work for dilettantes; it is a book for scholars. As one reads it, if he is a true scholar, his hands fairly itch for the Old Testament, for one is sure to read it with new insight and appreciation.

What Professor Kittel has done was to gather all authentic material on great men and movements in Israel, weed out the improbabilities, and present a historical account, admirably rounded out with an imagination that is not the result of fancy, but of logic. After reading this book, one has a clearer picture of Moses, Deborah, David, Gideon, Samuel, Saul, Elijah and the prophets, Judas the Maccabee, and other leaders of Israel. They are pictured as men, as human beings, not as symbols, and their works are the works of men.

There is nothing cheap or sensational in the book. Even where the author has had to remove established fallacies, he does so dispassionately, matter-of-factly. "Here are the facts," he seems to say, "and this is what follows." Thus, we learn that not David, but one of his generals, slew Goliath; that "if the exodus occurred at all" we know nothing definitely historical about it and "I cannot agree to invite my readers to this quixotic excursion into uncertainty"; that King Saul was insane during the last few years of his reign, and why; that King Solomon may have been credited with more wisdom than

he perhaps deserved; and many other interesting corrections of popular beliefs. But these are incidentals; the theme of the book is that history is made by its leading minds, and the series of excellent character sketches richly illustrates that theme.

EDWARD E. GRUSD.

* * *

CHAPEL ADDRESSES

Facing Life, by W. H. D. Faunce.
(Macmillan.)

PRESIDENT FAUNCE of Brown University gives us in a little volume a collection of his chapel addresses, culled from his contacts with students of almost 30 years.

As a religious teacher among students I feel both the need of such material as this, and the fine answer to the situation which President Faunce has given. His personal influence, so profound in his own University and so evident in these brilliant, pungent talks to students, must be matched by religious leadership in every student body. The moral problems, the intellectual perplexities, the religious difficulties—President Faunce sees them all and faces them fairly and honestly. His answers may not satisfy all his hearers or all his readers, but his attitude, his approach, cannot fail to help them.

The new environment, the deepening faith, the personal problems, the wider viewpoint of the nation and the world—all these are considered in a few or many of the chapel talks. They are treated with extreme brevity, with clarity of language, and with a great background of erudition. Above all, they are approached with understanding and affection for the students, who listened to them.

LEE J. LEVINGER.

* * *

STORIES FOR CHILDREN

What Danny Did, by Sadie Rose Weilerstein. (Bloch.)

IN THESE stories, Danny and Judith live in a home which is essentially orthodox. Educators have long agreed that it is dangerous to set too many mature problems to the infant mind. The child in the Jewish home where butter plates and steak platters meet in the same dishpan, will be sure to ask his parents why they do not live like these book Jews. Either his parents are all wrong or Danny's family are at

fault. It is an unhealthy situation and one to be avoided.

The reviewer does not mean that the Jewish child old enough to attend a religious school should not learn of Jewish ceremonies, whether or not any of them are practised in his own home. Through the medium of song and story he should absorb a goodly amount of the folk culture of his people; he should learn why these customs are practised. But the child of eight years, say, is able to face the problem of a divided Jewry much easier than the youngster of four who already finds the world far too puzzling. For this reason we doubt whether "What Danny Did" will serve a useful purpose in any but the most observant Jewish homes, while children of eight and more will reject it as "babyish!"

The illustrations by Sol Aronson are on the whole very well done, and the book is attractively bound and clearly printed.

ELMA EHRLICH LEVINGER.

* * *

BOOKS IN BRIEF

Spartacus, by Max Kranzthor (Christopher), is a five-act play about the loves, battles, and triumphs of a Thracian slave in ancient Rome, and is above all amusing and entertaining, so that one wishes the thin volume were considerably stouter.—E. E. G.

* * *

Tel-Aviv, compiled by the town clerk of that first all-Jewish city in Palestine, is a profusely illustrated booklet containing the history, growth, and complete information of that interesting municipal corporation. It was published by the Keren Hayesod, which also sent out at the same time two interesting pamphlets in English which explain the functions of the organization.—E. E. G.

* * *

The Chosen People, by Jerome and Jean Tharaud (Longmans), is the sort of a book to make sensitive Jews tear their beards in rage and cast maledictions upon the authors. It bears the totally misrepresentative subtitle, "A Short History of the Jews in Europe." To say that this work is bristling with inaccuracies is to state the case mildly. But in spite of its faults it is a delight to read, highly colorful, smoothly flowing. (Elma Ehrlich Levinger.)

News of the Lodges

SIX hundred delegates and more than 1,000 visitors attended the joint convention of District Grand Lodge No. 4 and its Ladies' Auxiliary group at Oakland, Cal. Rabbi Edgar F. Magnin and Mrs. A. J. Stödel were the respective chairmen of these meetings. Joint functions made the social affairs delightful interludes to the vast amount of constructive Lodge business transacted during the sessions.

From the time Mayor John L. Davies of Oakland welcomed the delegates, to the final banquet of the convention important matters were attended to and many enjoyable affairs were held. A public speakers' contest was a feature of the joint convention, and an A. Z. A. ritual team from San Francisco gave an inspiring ceremony.

Henry Monsky, Omaha, member of the Executive Committee, voiced a plea for spiritual education of youth at an evening session, and pointed to the seven Hillel Foundations as the first step toward that end. Mr. Monsky also praised the work of the national body in its many activities.

It was decided to leave for the incoming District General Committee the task of establishing a recreation center at San Pedro, Cal., for Jews in the United States military service, as well as a new medical research building, to cost \$20,000, for the Duarte tubercular sanatorium near Los Angeles.

Congresswoman Florence P. Kahn addressed the Ladies' Auxiliary delegates, and discussed the outstanding political events of the year. She branded the national origins law as unsound, unwieldy and un-American, and urged men and women members of B'nai B'rith to take a more active part in city, state, and national politics.

"Religion is not a thing to be doled out by ministers," said Rabbi Magnin in his annual address, in which he made a call for laymen to take a greater part in religion. "Therein lies the opportunity for such organizations as B'nai B'rith. The ideals of religion may find expression in such a fraternity."

Both the men's and women's branches initiated large classes into the Order during the convention, the former inducting a class of 200. The late Dr. Boris D. Bogen, Secretary of the Order, whose death in Arcadia, Cal., a few days after the Convention had ended, shocked all Jewry, delivered a tremendously successful address which

swept a vast throng at the public installation of officers off their feet with applause. He explained the Order's educational intentions, as expressed in the Hillel Foundations and Aleph Zadik Aleph.

Richard E. Gutstadt, Secretary of the District, in his usual enthusiastic manner, gave a resume of the District's work of the past year, and hailed the extension of its activities in the fields of ladies' auxiliaries, Hillel Foundation, Mexican relief, orphan care, and Wider Scope cultural and educational endeavors.

George M. Lipman, who succeeded Rabbi Magnin as President, delivered the principal address at the final banquet.

"Only in strength of numbers can we be assured of the accomplishment of the noble purposes for which we have organized," he said, in pointing out that of 35,000 eligible men in District No. 4, only 10,000 are B'nai B'rith members. "I am in favor of the establishment of a B'nai B'rith Lodge in every sizable community where there is to be found a sufficient number of loyal, sincere Jews, willing to undertake its institution and its maintenance. Some of my predecessors in office have urged educational superiority in our membership. To this I most heartily subscribe, but I believe that we should get them and hold them first and educate them afterwards."

Besides Brother Lipman, the following officers were elected: Rabbi Samuel Koch, Seattle, First Vice-President; Sig Lipman, Los Angeles, Second Vice-President; Joseph L. Goldsmith, San Francisco, Treasurer; and Richard E. Gutstadt, San Francisco, Secretary.

* * *

MORE than 600 persons, comprising delegates from eight states and 91 lodges, as well as visitors, attended the 61st annual convention of District Grand Lodge No. 6 at Elkhart Lake, Wis., last month. Much splendid work was accomplished, and the convention went on record in the annals of the District as having done excellent things for the benefit of the Order and Jewry and humanity at large.

One of the first acts of the session was to adopt a resolution of protest against the production in Chicago of the Passion Play brought from New York by Morris Gest.

A hearty annual address was made by the retiring President, Gottfried D.

Bernstein, in which he offered a number of recommendations. One was that, since the District now has a committee appointed by the National Hillel Foundation Commission, there should be no District No. 6 Hillel Foundation Committee as heretofore. He also summed up results in the District's many charitable and socially constructive enterprises.

"The time has come," he concluded, "when no consideration other than willingness to make the personal sacrifice necessary to perform fully and ably the duties of the office to which they aspire should induce us to elect our officers."

Interesting addresses were also delivered by Judge Charles L. Aarons of Milwaukee, who installed the newly elected officers; Julius H. Meyer of Chicago, who spoke on the work of the Order; Fred Bernstein of Chicago on the work of the Hillel Foundations; Dr. Martin M. Ritter, who gave a resume of the work of the Committee on Social Service and Americanization; Otto G. Felton, Secretary; and Sam Beber of Omaha, who read one of the outstanding papers of the convention on the splendid work of the A. Z. A. which he said now comprises 112 chapters.

Sigmund Livingston of Chicago was the principal speaker at the convention banquet, where he enthused the gathering with an eloquent address.

Leo Reitman, Milwaukee, was elected President; William Sultan, Chicago, First Vice-President; Harry Lashkowitz, Fargo, N. D., Second Vice-President; Otto G. Felton, Chicago, Secretary; and Jacob Alter, Chicago, Treasurer.

* * *

THE degree team of Green Bay (Wis.) Lodge conducted an initiation for Fox River Lodge No. 209, Appleton, Wis. A class of 24 was inducted. Judge Schein was the speaker, and a dance was held after the ceremony.

* * *

ONE of the last meetings of the season held by Cincinnati Lodge No. 4 was also one of the most interesting. Four children from the various religious schools of the city were presented in an oratorical contest. The prize was awarded to Mildred Dahlgren, representing the Plum Street Temple. Her subject was "Judaism and the Modern World." She won over three boys.

PROMINENT men in the Order will lead a discussion of matters of interest to all members of the B'nai B'rith and to Jewry at large during B'nai B'rith Day at Atlantic City, August 11. The meeting will be held under the auspices of the Philadelphia B'nai B'rith Council in co-operation with the newly-formed Lodge in Atlantic City. Since so many brethren will be in Atlantic City this summer it is expected that a huge gathering will attend. Two sessions will be held; one at 10:30 a. m., and the other at 2:30 p. m. at the Hotel Chelsea.

* * *

THE B'nai B'rith Traveling Art Exhibit has been a success in all the many places it has gone during the last eight months, and now it has finally reached Canada, where its reception has been equally hearty. In all other places it was exhibited under the auspices of the local B'nai B'rith Lodge, but in Montreal it is being displayed by the Y. M. H. A., which organization requested it be sent there. It is housed in the palatial new Sir Mortimer B. Davis Memorial Building, recently dedicated.

* * *

SAN FRANCISCO Lodge No. 21, one of the largest in the country as well as among the most active, has voted to increase its initiation fee to \$25. The Lodge has more than 1,500 members. The result of the vote indicates the respect in which the members hold the Lodge's vast cultural and social program.

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CAMP B'NAI B'RITH, administered by Mount Royal Lodge No. 729, Montreal, is operating this year for the ninth consecutive summer. An appeal by the Lodge resulted in many contributions from members of the Order and their friends for the support of the camp.

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FATHER and Son Night was celebrated enjoyably by Springfield (Mass.) Lodge No. 684. The sons entertained the fathers at this affair with songs, dances, recitations, and all manner of musical merry-making.

* * *

A PLEA for active interest in the new pioneers of Palestine was made at the social meeting of Winnipeg Lodge No. 650 by Miss Goldie Myerson and Mr. Israel Mereminsky of the Chaluzim Delegation. Each gave an instructive and interesting report of conditions among the Palestine Chaluzim.

DR. DAVID YELLIN, President of the Palestine Grand Lodge, has sailed for home after several months in this country, during which time he succeeded in raising funds amounting to \$75,000 for the Hebrew Teachers' College of Jerusalem, of which he is President. By so doing, he has met the conditions of a \$75,000 gift from Julius Rosenwald to the College. Dr. Yellin expressed his gratitude to the American Committee which assisted him in this country. On his way to Palestine he attended the Zionist Congress at Zurich, and visited several European communities.

* * *

THE first professional players ever seen in Aberdeen, Wash., were actors on tour, under the auspices of B'nai B'rith. The players were from San Francisco, and the Aberdeen population was properly thrilled. Four one-act plays were presented.

* * *

LADIES' AUXILIARIES

A CHARMING affair was held by San Francisco Auxiliary No. 3, when it gave its annual entertainment for all members who had either become brides or fiancées during the year. Later the monthly luncheon and reading of the organization was held, at which Mrs. Stern, a local social worker, was the guest of honor.

* * *

MUCH commendable philanthropic work is being undertaken by Columbia Auxiliary No. 1. Recently the auxiliary provided a splendid entertainment for the soldiers confined in the U. S. Disciplinary Barracks at Alcatraz Island. Mrs. Blanche Schiller and Miss Frieda Laub arranged the program. The auxiliary also gave a picnic for the inmates of the Hebrew Home for the Aged.

* * *

MRS. J. E. LEVIN has been re-elected President of the Ladies' Auxiliary of Adolf Kraus Lodge, Chicago, for the third term. This Auxiliary is responsible for the establishment of scholarships to a Girls' Camp. It remembers the children in the National Jewish Hospital for Consumptives at Denver on all the holidays; contributes to the hospital itself, as well as the Orphan Home at Cleveland, and aids in many other B'nai B'rith activities.

* * *

HILLEL FOUNDATIONS

IF THE Hillel Players of Ohio State University get any better it will be difficult for them to maintain their amateur standing. The critics and the

public raved about their production of the "Dybbuk," but were nearly beside themselves with enthusiasm for the Gilbert and Sullivan operetta, "H. M. S. Pinafore." Samuel R. Goldman, a student in the music department of the university, directed the musical end of the production.

* * *

A. Z. A. CONVENTION

THE same brand of youthful pep combined with serious intentions that has become traditional in A. Z. A. meetings characterized the Sixth Annual Convention of the Junior Order at Pittsburgh last month. More than 200 delegates and many visitors representing 2,490 members of 112 chapters were present, and an instructive, inspiring, and enjoyable time was had by all.

Joseph Karesch of Minneapolis was elected Grand Aleph Godol, succeeding Abe Shaw, Kansas City, Mo. The convention decided to expand as fully as possible the educational and cultural program of the Junior Order and continue to further Jewish religious activities. It also ruled that the official publication, *Shofer*, which had ceased publication, shall appear ten months during the coming year.

Abe Shaw's recommendation that the convention adopt a message of congratulation in honor of President Alfred M. Cohen's 70th birthday this autumn was unanimously passed. He also recommended an international award for the best all-round Aleph each year. Other important recommendations passed included a resolution that national A. Z. A. Sabbath and Mother's Day be permanent celebrations for all chapters; that all members on reaching their majority be granted life membership; that a national alumni association be formed; and that the financial income of the respective chapters be apportioned so as to give 15% to charity.

Abraham Berkowitz and Joseph Herbach, President and Secretary, respectively, of District Grand Lodge No. 3, were principal speakers at the convention banquet.

The Boris D. Bogen prize for the boy who did the most toward reviving Hebrew during the past year went to Isaac Loskove of Memphis Chapter No. 71, while Julius Bisno of the same chapter was awarded the Sam Beber prize for the boy who did the most to promote A. Z. A. ideals. Memphis chapter was adjudged the Best All-Around Chapter of the year, while Braddock Chapter No. 58 was given honorable mention.

Across the Seas

THE Women's Lodge of Leeds, England, is particularly proud of the establishment of a Children's Convalescent and Holiday Home, which has been a long-felt need in Leeds. A suitable house was bought last year and opened temporarily, but this spring it was reopened permanently. The Home was bought by voluntary contributions and through the efforts of the sub-committee all the furniture and effects were gifts.

The official opening took place June 16, and the ceremony was performed by the Lord Mayor of Hull.

When the Jewish Branch of the Leeds' Babies' Welcome sent an appeal for workers at the Clinic, several members of the Lodge gave their services weekly.

In co-operation with the Men's Lodge, the Women's Lodge has helped obtain suitable premises for the establishment of a Boys' and Girls' Club. Eight hundred children, from 15 years upwards, can be accommodated.

A committee has been formed for the protection of women and girls in Leeds. A round sum was donated by the Lodge for the Passover relief in the Ukraine.

* * *

AN interesting sidelight on the personnel of Montefiore Lodge, Lodz, Poland, is given in a late issue of the "B'nai B'rith Magazine of Poland." Of the 78 members of this lodge, 35 are tradesmen; 13, physicians; nine, merchants; six, technicians; four, directors of industrial plants; four, principals of high schools; three, attorneys; three, directors of banks; and one retired.

The Lodge held 22 meetings during the past year, in which the problems of B'nai B'rith and of Jewry in general were discussed. The Lodge library was augmented. A number of open meetings were held for the special purpose of introducing the children of members to B'nai B'rith ideals. The Lodge contributed funds to the Girls Aid Society; Orphans Home; and the Hebrew School, as well as to the Jewish National Fund and the Judaic Institute.

* * *

A NEW Lodge has been installed at Haskovo, Bulgaria. It has been named Mattathias Lodge No. 1115, and was installed by Brother Elie Sidi, President of the Lodge Mitspah of Philippopolis. The ceremony was an impressive one, evoking the enthusiasm and zeal of the initiates.



Bohemia Lodge's "Home for Brothers," Prague.

A BEAUTIFUL home, furnished in the most modern and comfortable style, has been built in Prague by the Czechoslovakian Grand Lodge in honor of its 35th anniversary. It is open to all brothers and sisters of the District. An impressive inauguration ceremony was attended by members of the neighboring Districts, and was opened with a festival. The Home contains, in addition to modern equipment, a common dining room and sitting room, a kitchen, a terrace for walks, and a garden.

The Grand Lodge, as a mark of honor to the late Grand President Adolf Kraus, has decided to fix a commemorative bronze plaque on the house in Rokycan from which he emigrated to America. At the meeting when this action was passed, the first annual journal of the Historical Society was exhibited.

In memory of the late Treasurer Adolf Glaser, who rendered great service to the finances of the Grand Lodge, a fund for widows and orphans of the Grand Lodge will bear his name.

* * *

THE new Labor government in England has guaranteed protection of Jewish interests in Palestine, Emanuel Shinwell, parliamentary secretary of the War Office, told a large gathering at the annual dinner of the B'nai B'rith in London. Guests of the evening were Jewish members of Parliament.

ONE hundred and one ex-Presidents of Czechoslovakian Lodges attended the Grand Lodge Convention in Prague recently. Reports showed that the Grand Lodge now contains 1712 members, while a new Lodge is shortly to be established at Trautenau. The convention decided to establish and support women's lodges. It frowned on the suggestion of other European Grand Lodges that a uniform ritual be established. The Grand Lodge of Czechoslovakia has joined the Soncino Society, and gave a large subvention to the Jewish Teachers' Seminary in Palestine. It has also given moral and financial backing to a number of worthy causes.

* * *

LEON RECANATTI, President of the Salonica Lodge, has been named the representative of Greek Jewry on the Council of the extended Jewish Agency. Brother Recanatti was chosen at a meeting of delegates of Jewish communities in Greece.

* * *

ANOTHER brilliant B'nai B'rith leader in Europe died recently. He was Dr. Julius Goldstein, professor of philosophy at the Darmstadt Hochschule, who died in Berlin at the age of 56. Dr. Goldstein was an outstanding authority on ethics. He took an active part in Jewish activities, having been an adviser to the Central Union of German Citizens of the Jewish Faith in addition to his zealous B'nai B'rith work in the interests of all Jews.

* * *

A FIFTH Lodge in the city of Vienna, Austria, will be established in the near future. All the Austrian Lodges have set themselves to the task of aiding in the reconstruction of the nation, which economically was badly crippled by the World War.

* * *

IN deference to a feeling that the formal Lodge business frequently precludes opportunities for discussions on subjects of Lodge or communal interest, the First Lodge of England recently held a meeting at which business was soon dispatched, and the rest of the evening was devoted to heart-interests of the members.

The Council of the Lodge has recommended that students from the age of 19 be eligible for membership.



HUMORESQUE

He Followed Instructions

ECKSTEIN, the new traveling salesman, was called in to the boss's office for final instructions before going out on the road.

"You are now going to the small town of N—," said the boss. "You will arrive exactly at 12:45 p. m. Immediately go into the restaurant, where you will refresh yourself with some bouillon, as well as take a little rest, while from the proprietor you can find out the exact address of our customer whose name I am giving you. Then go over to him, greet him in a friendly manner and get the order, which I am sure he will give you, as he is always satisfied with our quality and service. In any event, you should wire me the outcome of your trip before the day is over. I will be waiting at the office for your telegram, as I want to ship this order today yet."

Eckstein left, and the boss waited. He waited until five o'clock and still no telegram from Eckstein. He decided to wait until six, and still no telegram. Filled with rage, he waited until seven, and then, just as he was leaving in disgust, the long-awaited wire from Eckstein arrived. It read:

"Could not get any bouillon in the whole city of N—."

* * *

Vice Versa, Why Not?

"MOSE, I've just been to the bank to borrow some money and they told me that all I need is for you to sign this note and then they'll give me all the money I need. Ain't that fine?"

"Harry," replied Mose reproachfully, "you and I have been friends for so many years, and yet you go to a bank when you need money. Shame on you! Harry, you just go back to the bank and tell them they should sign the note, and then I'll lend you the money, huh?"

* * *

Ring in the New!

"I LOVE you so much. You mean everything to me. You are my World."

"Yes, but you also call Emma your World."

"True, dear, but you know there is an Old World and a New World."

AUGUST is the month of heat, honeymoons and holidays, and it's really too warm even to write an impassioned plea for contributions to this page. It's much easier merely to announce the names of those whose jokes were accepted and who were, therefore, awarded books this month: Mrs. Boris Brutskus, Berlin, Germany; Mrs. B. L. Harris, Chicago, Ill.; Dr. I. Katz, Chicago, Ill.; Esther Riff, North Little Rock, Ark.; Harold Hartman, Dayton, Ohio; Mrs. Harry Kaufman, Corsicana, Texas.

Chutzpah

LEVINSON sent a check to a Jewish firm to pay for goods, but the check was returned because Levinson had deducted the discount although the payment was 15 days overdue. A few days later the firm sent one of the partners over to see Levinson. It happened that this partner was eccentric and was dressed very shabbily. When Levinson's secretary saw him she informed her boss that a shabby man wished to see him.

"I don't want to be bothered with a *schnorrer*!" Levinson cried.

On hearing this the creditor walked right in and said: "You want me to give you a discount when you send your check 15 days late—and I'm the *schnorrer*, eh?"

* * *

Don't Mention It

IKE: "Abie, have you done anything about that Black Hand letter you received?"

Abie: "And how! I turned it over to my insurance company. They have \$20,000 tied up in me; let them worry."

* * *

Service

GOLDSTEIN'S general store in Hicksville was also the local post-office. One day Farmer Jones came in and inquired for mail. Goldstein poked through the small pile and shook his head.

"Sorry," he said, "there doesn't seem to be anything for you today. Were you expecting mail?"

"Yep," answered Farmer Jones, "I was expecting a card from Aunt Jenny, tellin' me when she's comin' here for a visit."

"Hannah!" Goldstein called to his wife at the other end of the store, "have you seen a card from Mr. Jones' Aunt Jenny?"

"Yes," came the prompt answer, "she's coming down Tuesday."

* * *

He'll Foot the Bill, Too

ISAAC was an elderly man, and was troubled with an intense pain in his right foot. He went to a specialist, whose "bedside technic" consisted of trying to laugh away patients' fears.

"You see," said the doctor jovially, "you're getting along in years, and that foot has done so much traveling that you can hardly blame it for acting that way."

"Yes," agreed Isaac acidly, "but my other foot has done just as much traveling, and it doesn't act that way."

* * *

Necessity Breeds Invention

DURING the World War a Jewish boy of the American Expeditionary Forces in France used to steal out of his trench every night and return to camp with 10 or 15 German prisoners.

Finally he was summoned to headquarters, and after commending him for his bravery and good work, the general curiously asked the secret of his success.

"My method is simplicity itself," answered the lad. "I sneak up to the enemy's trenches and call out: '*Yidden, ich darf a minyan auf kaddish*,' and instantly 10 or 15 Jews pop out to accommodate, whereupon I make them prisoners."

* * *

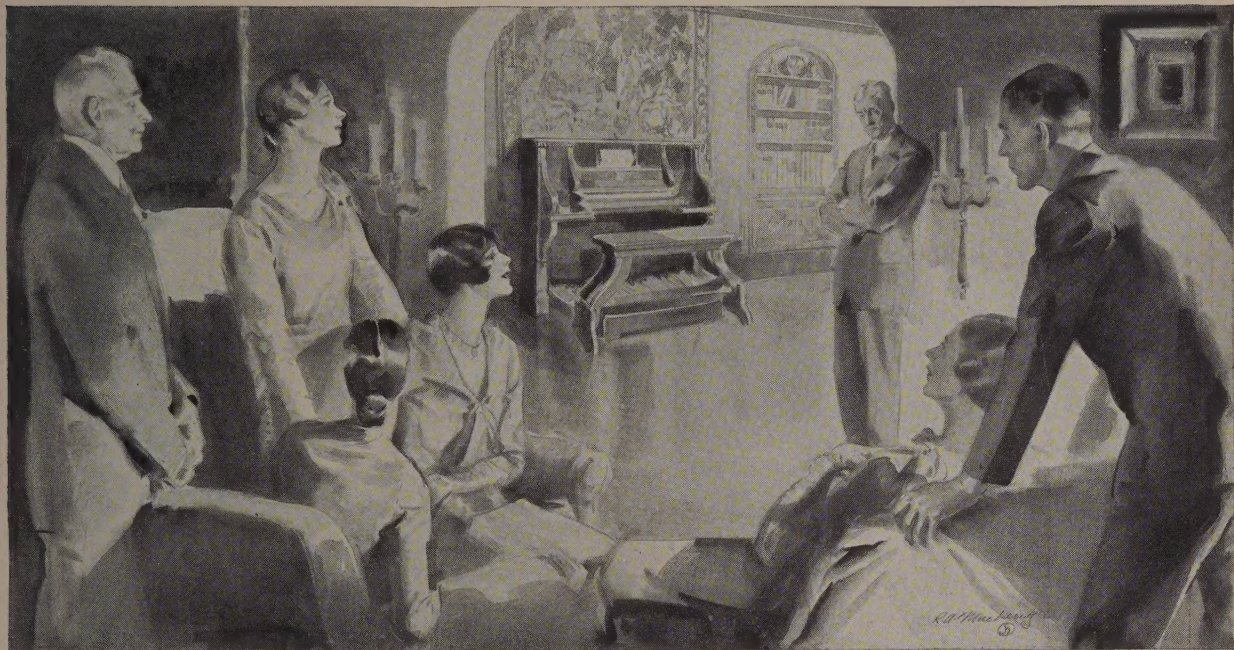
Think It's a Joke?

SEIDMAN came home from work early one evening in good spirits.

"Honey," he said to his wife, "I've bought tickets for the theater."

"Good!" she cried, "I'll get dressed soon."

"Oh, but you'll have to hurry, dear," he cautioned, "start getting dressed right now, because the tickets are for tomorrow night."



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brilliant blending of countless tone colors, that soul-stirring grandeur which make the pipe organ the acknowledged "King of Musical Instruments." For entertainment on all occasions, the Wurlitzer residence pipe organ, played either by hand or by reproducing music rolls, and requiring surprisingly small space, brings you the world's best in music.

There is no measuring value of the pleasure it gives your guests and your family, the cultural development it affords your children, the distinction it adds to your home. Yet the cost is only about half what you would expect to pay for so wonderful an instrument. You are invited to hear and play it at the nearest Wurlitzer Studio—New York, Buffalo, Cleveland, Cincinnati, Detroit, Los Angeles, Chicago, Pittsburg.



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FIXTURE placement, as well as color and beautiful fixture design, heighten the charm of the modern bathroom. In this skylighted Crane room is illustrated how effective an unusual grouping can be. Between windows, whose panes are covered with decorated paper or printed fabric of a Japanese design, the mirror is set. Above it, false panes give the effect of one large window. Beneath is the center of interest, the

Elegia lavatory, its exquisite form accented by its out-of-the-ordinary background. The *Elegia* is Lucerne blue twice-fired vitreous china; the bath the *Corwith*, either solid porcelain or enameled, in Lucerne blue. . . . Crane Co. is headquarters for *Bathrooms for Out-of-the-Ordinary Homes*. Write for the book of this title. And consult your architect and plumbing contractor about Crane quality and economy.

150
Pounds Pressure



CRANE



2500
Pounds Pressure

FIXTURES, VALVES, FITTINGS, AND PIPING, FOR DOMESTIC AND INDUSTRIAL USE

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